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THE TRANSLATOR

HENRY MANFEILDE

Sonne of Edwarde Manfeilde Knight, to his Grãdfather Henry Mãfeilde Esquier.

I Haue not ſo giuen my minde to ſportes & recreation after the preſcribed houres of my grammaticall ſtudies; but that I haue borrowed ſo much time as to tranſlate this little Treatiſe or Manuall (as the Authour termeth it) of Spirituall Exerciſes, ming-

linge this pure wheate of deuout and pious ſpiritual exercitations, with the courſer graine of my humane litterature, as it were a cõpounded Maſland, to ſowe in the feilde of my youthfull daies for the future profit of my ſelfe, and a preſident for other youthes of better Talents to doe the like. Yet not ſo for my ſelfe, as to keepe it all priuate to my ſelfe like a Miſard, but to publiſh it in print that others maie gleane after me and haue their ſhare thereof well as my ſelfe, leauinge and w ſhinge to them as much profit to my ſelfe. This little treatiſ the firſt fruites of my labours, know not (right worthy and m moſt reſpected louinge and re beloued Grandfather) to whom I ſhould dedicate it, ſo congruouſ lie, as to your ſelfe, to whom in duetie I am obliged to render a accoun

account of ſpendinge my time, & in gratitude, to leaue to poſterity ſome monument and teſtimony of my duetifull affection, & for the manifold ſignifications and teſtimonies, of your moſt fatherly affection towards me, euen from my infancie to this preſent day, and will I doubt not ſo perſeuer vnto the end, or rather without ende. And with this filiall and reuerēt affection, I offer vnto you this my firſt endeuours, as an vndoubted teſtimonie of my duetifull reſpecte. The goodnes of the booke I know will commend it ſelf, my tranſlation needeth your fauourable acceptation. My excuſe is my youth & want of learninge. My comendation (if there be any) my forwardnes in ſetting abroach my little skill for a common taſte, till I be able to aſpire vnto better. Which leſſon I learned

ned of the noble Poet Horace, who telleth ſuch younge ſtudents as I am. *Eſt quadam prodire tenùs, ſi non datur vltra.* If wee cannot doe as well as wee ſhould, yet lett vs doe as well as wee can.

THE AVTHOR TO THE DEVOVT READER.

OF *thoſe thinges which are neceſſary vnto the perfection of a Chriſtian life, the firſt and chiefeſt is, the continuall conſideration and remembrance of God and his holy commandements. For this is a moſt ſtronge bridle to reſtraine our heartes that they follow not their inordinate appetites, and a moſt effectuall remedy, to conſerue the eſtate both of the inward and outward man. This is a moſt ſtronge buckler to receiue and repell*

pell the dartes of all our enemies. Moreouer this is an admirable meanes that God may alwaies worke in vs and heape vp his giftes and graces in our ſoules. For although God is as it were a certaine ſpringe or fountaine, inceſſantly flowinge, and as much as is of his parte moſt ready to deriue vnto vs the waters of his grace, wherunto he inuiteth all men: yet it is neceſſary, we repaire and approach vnto him, that we may receiue them. And hereupon the Prophet Dauid ſaith. (Pſal.33.) Come vnto him and be illuminated, and your faces ſhall not be confounded. And in another place ſpeakinge of the continuall remembrance he had of God. My eyes, ſaith he, are alwaies vpon our Lord, becauſe he will pull my feete out of the ſnare. And againe, he ſaith. I had God alwayes in my ſight becauſe he is at my right hand that I be not moued. Where the Gloſſe of Caſſiodorus ſaith: By declaring what he himſelfe did, he geueth vs inſtruction

What wee ought to doe. For he that allwaies beholdeth God with the eye of his minde, can in no sorte auerte his minde vnto sinne. And Saint Gregory Nazianzene saith: that the remembrance of God ought to be so continuall in vs, that we should not more often drawe our breath, then remember God: and this continuall remembrãce of God he saith, expelleth all sadnes from our soules, and that with meruailous much ioye and cõsolation. Which the princely Prophet Dauid confirmeth saying: my soule refused to be comforted (that is to say, in the thinges of this present life) I remembred God, and was comforted. S. Bernard saith. As there is no moment wherin a man doth not vse and enioye the goodnes and mercie of God, so ought there to be no momẽt wherin we should not haue him present in our minde. Saint Gregory the Pope exhorteth vs, that we continually haue him in our memory, by whõ our memory was made. And in an-

other

other place declaring how profitable this cõtinuall memory of God is, he ſaith. No euill ſpirit can preuaile in that heart, which is continually occupied in the remẽbrance of God. Saint Ambroſe admonisheth vs, that whether we eate or drinke or whatſoeuer we doe, we should alwaies expreſſe Chriſt, thinke of Chriſt, pray vnto Chriſt, ſpeake with Chriſt inwardly in our hartes, and that he neuer depart out of our mouth. S. Ierome ſaith. As a ſouldier ought neuer to lay away his armour in battaile: So euery Chriſtian ought in euery place to arme himſelfe with praier. When he goeth forth he should arme himſelf with praier, When he returneth home, prayer should be the firſt thinge he should doe.

This continuall conſideration and remembrance of God, may be done chiefly two manner of wayes, either by takinge ſome certaine and ſet conſideration of our owne, choſinge to meditate therof, or to take occaſion by thoſe thin-

ges Which occurre to our ſight, or thoſe buſineßes We haue in hande, to liſte vpp our hearts vnto God. The former Way is harder and requireth a man very Well practiſed in the recollection of himſelfe: it requireth alſo a minde quiet and free from all buſineſſes, and therfore is more proper for Religious and ſolitarie perſons.

The other is eaſier, becauſe, beſides the varietie Where With our nature is delighted, and tediouſnes taken aWaie, thoſe thinges Wee ſee With our eyes, and thoſe buſineſſes Wee haue in hande, doe eaſily ſtirre vp and incite our hearts vnto God, being a little inured thereunto. Which kinde of exerciſe, men may vſe though neuer ſo much occupied and employed in externall affaires. And herunto Saint Paule the Apoſtle exhorteth all faithfull people, in his Epiſtle to the Corinthians in theſe Wordes. Speakinge to your ſelues in Pſalmes, Hymnes and ſpirituall Canticles, ſinginge in your hearts

hearts to our Lord, geuinge thankes alwayes for all thinges to our God and Father, in the name of our Lord Iesus Christ.

I therfore, that I might promote this holy exercise as much as in mee lyeth, haue thought it a matter worth the labour to write this Manuall, wherin I might set downe a methode, how out of all things wee doe or see, wee may take occasion to liste vp our hearts to God, either by some shorte sentence of holie Scripture which directly concerneth the presēt matter, or by some Consideration or Thankesgiuing, or Confusion, or Petition, or Oblation. Not that weetye the readers to exercise themall at once: but that euery one in so great varietie of matter, may take that he shall thinke most conuenient for his condition and spirit. Or if besides these which are here sett downe (for wee cannot speake of all in particuler) any other shall offer it selfe to his minde, he may the better

know how to supplie it to his vse.

This Manuall wee haue not written, ōly to be read & peruſed, for that were a matter of ſmall profit, but that the thinges therein contayned might be exerciſed and put in practiſe, which who ſo ſhall doe and continue therin a fewe dayes: I doubt not but he shal receiue in his ſoule ſuch noble fruite, that he will thinke all his labour and paines taken therin, wonderfull well beſtowed, and he shall performe that ſpiritually which was commaunded the prieſts in the olde law, namely that they should feede and nourish with wodd, the fire which was to burne continually before the Arke of the Couenāt, for by this meanes he shal conſerue and keepe in himſelfe, the fire of deuotion and loue of God, which ought continually to burne in our heart, which is the Altar whereon wee should offerr the ſpirituall ſacrifices of holie thoughtes and deſires. Almightie God graunt grace vnto all faithfull people of

Chriſt,

Christ, that they minde him in all their Workes, and in all thinges fulfill his holie Will. Amen.

THE FIRST EXERCISE to be vsed in the Morninge When We awake.

GOd commaũded in the old law, that the firſt frutes of all things ſhould be dedicated vnto him: which he did to the end, that all men ſhould acknowledge & confeſſe him to be, the Lord, & Maſter, of all thinges, from whoſe moſt liberall handes, all thinges doe aboundantly proceede and are miniſtred vnto vs: And therfore it is moſt fitt and iuſt, wee ſhould offer to him the firſt fruites of euery daye: which day together

gether with the light thereof he geueth vs, that we may the better enioye the comfort of his creatures. This duetie of offeringe to God the firſt fruites of the day wee ſhall diſcharge, if wee endeuour, that he firſt of all in the morning occurre to our minde, that firſt of all wee thinke of him, deſire him, loue him, & embrace him in our heartes: Which may be very aptlie done, by the Exerciſe enſuinge.

I haue ſlept and taken my reſt, & haue riſen againe, becauſe our Lord hath receued mè. *Pſal. 3. v. 5.*

I will ariſe & ſeeke him, whom my ſoule loueth. *Cantic. 3. v. 2.*

In the morninge betimes, my prayer ſhall preuent thee. *Pſal 87. v. 14.*

O Lord haue mercy vpon vs, for we haue expected thee; be vnto vs an arme of defence early

in

in the morninge, and our ſaluation in the time of tribulation. *Iſa. 33. v. 2.*

Ariſe ô Lord, helpe vs, and redeeme vs for thy names ſake. *Pſal. 43. v. 26.*

Adoration.

We will adore God moſt cordiallie, and with all our hearts, acknowledginge him to be our true God, Lord, and Creatour, whoſe the life is wherewith wee liue, and the beinge which we enioye, of whom we altogether depende, and without whom we are not able to ſubſiſt one moment of time.

The Thankeſgiuing.

We will yelde thankes to him for all his benefits aſwell generall as particuler, which wee haue receued from his moſt holy handes from the beginninge of our Conception vnto this houre, and eſpecially

pecially that he hath conſerued our life ſafe and ſound this night paſt, and brought vs vnto the morninge.

The Petition.

Wee will beſeeche our Lord, to keepe vs ſafe and ſound this day, that we may be able to doe him gratefull ſeruice, and that he miniſter vnto vs, ſufficientlie all thinges neceſſary to the ſuſtentation of our life, and preſerue and defend vs, from the ſnares and deceites of all our enemies, that we be not impelled by their fraude into any ſinne, and incurre his iuſt indignation.

The Oblation.

We will offer our ſelfes wholly to our Lord, all our ſenſes, and all the powers or faculties of our ſoule, together with all the forces of our bodie, to be imployed as much as lyeth in vs, this day, vnto

vnto his ſeruice, & al our thoughtes, wordes, and workes; that he maye ſo gouerne and moderate them, that they may be directed vnto the ſupreame glorie of his moſt high Maieſtie.

When We are puttinge on our clothes.

THE 2. EXERCISE.

PVtt yee on our Lord Ieſus Chriſt. Let vs caſt of the works of darknes, and put on the Weapons of light. *Rom.* 13. *v.* 14. *Ibid.*

Our Lord hath clothed me with a garment of ſaluation, and compaſſed me about with a garment of iuſtice. *Iſa.* 61. *v.* 10

He that ſhall ouercome, ſhalbe clothed with white garments. *Apoc.* 3. *v.* 5.

The Conſideration.

Wee may conſider that we are made

made ſubiect to colde, and other neceſſities of the body, and that the neceſſity of clothes is brought in through ſinne. Moreouer that Chriſt our Redeemer (to the ende he might purge our crimes with condigne ſatisfaction) yelded vp his ſpirit naked vpon the wood of the Croſſe.

The Thankeſgiuing

We ſhall geue thankes to our Lord, who hath geuen vs where-with to couer our bodies, and defend vs from the ſharpenes of the colde. And couered our ſpirituall nakednes, with the precious garment of his grace.

The Confuſion.

We will be aſhamed, conſideringe the nakednes of our ſoules, the firſt veſtiment of innocencie, which beinge receiued in holy Baptiſme, we haue broken and which by the benefit of God being

often-

oftentimes renewed, we haue cutt and torne againe into peices.

The Petition.

We ſhal beſeech our Lord, that he be pleaſed to reſtore this garment againe, and to couer our nakednes with the garment of vertues, that our reproache may be taken away, & our ſoule appeare, in the ſight of his diuine Maieſtie decentlie adorned.

The Oblation.

Wee will offer ourſelues to our Lord, to ſuffer for his loue all pouertie, nakednes, and the verie death of the Croſſe.

When We Waſh our handes.

THE 3. EXERCISE.

BE yee waſhed, be yee cleane. Take away the euill of your cogitations from my ſight. *Iſa.* 1. *v.* 16.

v. 16.

Waſhe me more from my iniquitie, and cleanſe me from my ſinne. *Pſal.* 50. *v.* 3.

I will waſh my handes amongſt innocents. *Pſal.* 25. *v.* 6.

Chriſt hath loued vs and waſhed vs frō our ſinnes in his bloud. *Apoc.* 1. *v.* 5.

The Conſideration.

We will conſider that our Lord is a louer of puritie and cleanenes, who for the loue he bore vnto vs, to the ende, he might waſh vs from the vncleanenes of our ſinnes, hath prepared for vs a bath of his owne bloud, and hath applied vnto vs the virtues thereof. He hath waſhed vs alſo with the water of Baptiſme, and hath alſo cleanſed vs continually from the filthines of our ſinnes, by the vertue and efficacie of other Sacraments, and eſpecially of

of the Sacrament of Penance.

The Thankeſgiuing.

We will geue thankes to our Lord for that vnexhauſted fountaine, prepared for all them that are within the boundes of the Church, that is to ſay, the virtue of the bloud of Chriſt, aboundãtlie communicated vnto vs, by thoſe ſluces or Conduites of the ſeauen Sacraments, by the vertue and efficacie whereof, the ſpotts of our ſinnes, how horrible and inueterate ſoeuer, are made cleane, in ſo much that our ſoule remaineth cleaner thẽ Wooll moſt diligently waſhed, & whiter then Snowe.

The Confuſion.

We will be aſhamed, lookinge into the vilenes and miſerie of our bodie, from whence proceedeth ſo great filthines, that we neede dailie frequent waſhinges, which

which if we omit, we become ſo ſtinkinge and vnſauorie, that we can ſcarcely endure one another, and ſometimes not at all; beſides that wretchednes of our harte, farr greater, from which ſo manie impurities of hainous ſinnes and offences, doe flow and dailie proceede.

The Petition.

We will humblie craue of our Lord, puritie and cleanenes of harte, that he thoroughly purify not only our feete, as he did his diſciples: but alſo our handes and head, and whatſoeuer elſe is fowle within vs, that our thoughtes, wordes, and workes may be pure.

The Oblation.

We will offer to our Lord, that moſt pure ſoule of our Redeemer Ieſus Chriſt, brighter then thoſe Angelicall ſpirits, wherin no ſpott of

of ſinne, euer had or coulde poſſibly haue any place. And alſo that puritie of his moſt holie Mother, who was more pure & cleane then any creature.

When We goe forth of our houſe

THE 4. EXERCISE.

SHew me ô Lord thy wayes & teach mee thy paths. *Pſal. 24. v. 5.*

O that my wayes, may be directed to keepe thy iuſtifications *Pſal. 118. v. 5.*

Remoue from me euery way of iniquitie, auert my eies that they beholde not vanitie. *Ibidem.*

The Conſideration.

Wee wil conſider how the Sonne of God, going forth from his euerlaſting habitation, that is to ſay, from the boſome of his eternall

nall Father, and that without any ſeparation from him, for our ſakes, came into the worlde, and conuerſed familiarlie with men. We will conſider alſo how immaculate and holie his conuerſation was, who neuer at any time defiled himſelfe with any ſinne.

The Thankeſgiuing.

We will geue thankes to God, for that whereas there are many lame, many ſicke of the palſey and other diſeaſes, many in priſon, and in fetters, that they cannot go abroade, or ſtirr a foote, he hath geuen vs health and libertie, whereby we may follow our buſines and affaires.

The Confuſion.

Wee will be aſhamed, that we haue oftentimes gone forth, not onely for no good to our ſelues, but alſo to the great detriment and hurte of our ſoule, goinge forth

forth to that ende, that we might defile our ſoules in the dirtie pathes of ſinne.

The Petition.

We will beſeeche our Lord, to preſerue vs that wee offend not in the wayes of this life, full of innumerable perils: and that we be not ſeduced or carryed away, by the occaſion of any thinge wee ſhall ſee or heare, from the pathes of his precepts.

The Oblation.

Wee will offer to our Lord all our paces, by directing them onlie vnto his glorie, and eſpeciallie that buſines which we goe to diſpatch, that he referre it to his ſupreame honour and glorie.

When we goe in the Streetes.

THE 5. EXERCISE.

BY the wayes and ſtreetes, I wil ſeeke him whom my ſoule

oueth. *Cantic. 3. v. 2.*

Walke in my preſence and be perfect. *Geneſ. 17. v. 2.*

Bleſſed be they that are imaculate in the way, they which walk in the way of our Lord. *Pſal. 118. v. 18.*

His wayes are faire wayes, and all his paths are peaceable. *Prou. 3. v. 17.*

The Conſideration.

Wee will conſider, how Chriſt the worker of our ſaluation, walked in the ſtreetes of Ieruſalem, when the Iewes carryed him boũd from one iudge to another. And how afterwards he went out of the Cittie, carryinge his heauie and ponderous Croſſe vpon his back, going to the Mount of Caluarie there to be crucified.

The Thankeſgiuing.

Wee will geue thankes to God, who hath vouchſafed to deſcend from

from heauen vnto the earth, to ſhew vs the way to arriue to thoſe happy manſions of the Saincts, & that with his ayde and aſſiſtance, we may clime to thoſe Heauenlie kingdomes with leſſe labour.

The Confuſion.

Wee will be aſhamed, ſeeinge with what alacritie wee walke the waie of perdition, the ende whereof leadeth vnto hell, of whoſe iawes we had bene iuſtlie ſwallowed vpp ere this, had not God, whoſe goodnes is infinite, deliuered and reſcued vs from thence.

The Petition.

Wee will humblie deſire God, to make vs Cittiſens of that heauenlie Ieruſalem, that peaceable and moſt noble Cittie, in whoſe ſtreetes and wayes, doe continuallie reſound with one vnanimous conſent, the voices of them that praiſe God, and ſinge *Alleluia, Alleluia.*

leluia.

The Oblation.

Wee will offer ourſelues to ſuſtaine and endure with indifferent minde, all contempt which men ſhall impoſe here vpon vs, for the loue of our Lord, and Redeemer Ieſus Chriſt, who for vs was made the reproch of men, & abiection of the people.

When wee ſee any thing that is fayre.

THE 6. EXERCISE.

BEhold thou art fayre my beloued. *Cantic. 1. v. 15*

The beautie of the fielde, is with me. *Pſal. 49 v. 11.*

Comelines is deceitful, & beautie is vaine: he that feareth God ſhalbe praiſed. *Prou. 31. v. 30.*

O Lord I haue loued the comelines of thy houſe. *Pſal. 25. v. 8.*

The

The Conſideration.

We will conſider that God is the fountaine of all fairenes and beautie, from whom floweth euerie thinge that is good, and the vaſt ſea of all goodnes, fairenes, and perfection.

The Thankeſgiuing.

We will geue thankes to him, who although he ſtandeth in need of nothinge, hath notwithſtanding geuen to his creatures beauuetie, whom out of his infinite goodnes and power, he hath made and produced of nothinge.

The Confuſion.

Wee will be aſhamed, that in looſinge grace, wee haue loſt the beautie and luſtre of our ſoules: for grace doth ſo adorne & beautifie the ſoule which it poſſeſſeth, that it maketh it, not inferiour in beautie vnto the Angelicall Spirits.

The Petition.

We will humblie desire God, to restore that inwatd beautie and comelines of soule of which sinne hath despoyled vs, and to conserue it in our soule vndefiled and neuer to permit vs, by the allurements of these transitorie creatures, to be carryed away from his diuine Maiestie, but rather esteeming whatsoeuer is not God, to be meere nothing, & that he alone and those thinges which are tending and conducing to him, may possesse and haue the dominion of our hartes.

The Oblation.

Wee will offer vnto our Lord, our selues to suffer for his loue, with a patient and willing minde, all substraction of those thinges, which vnto our sight may minister any delight, that we may be fitt to reioyce in his diuine Maiestie

ieſtie alone, and to haue the fruition thereof.

When we ſee any thinge that is fowle or deformed.

THE 7. EXERCISE.

A Naughtie heart is abhominable to God. *Prou.* 11. *v.* 20.

The way of a wicked man, is an abhomination to our Lord. *Prouer.* 15. *v.* 9.

I hated iniquitie and abhorred it. *Pſal.* 118. *v.* 163.

They are become abhominable, like thoſe thinges which they loue. *Oſe* 9. *v.* 11.

The Conſideration.

Wee will conſider, that it is the will of God that in the world, deformed thinges ſhould be mingled with fayre, that by compa-ringe them together one with an-

other, the difference betwene vice and vertue may appeare, that we might chose vertue, and deteſt vice with all our heartes.

The Thankeſgiuing.

Wee will yelde thankes to our Lord, who that he might take away the turpitude and fowlenes of our ſinnes, would be made ſo fowle & deformed in his paſſion, that there was no beautie nor comelines left in him, whereas of himſelfe, he was the moſt beautifull amongſt the children of men.

The Confuſion.

Wee will bluſh for ſhame, conſideringe that deformitie wherewith ſinne hath ſo defiled our ſoule, that it is made as vglie as the diuell.

The Petition.

Wee will humblie deſire our Lord, that he will free our ſoule from all turpitude and fowlenes of

of ſinne, and that euen as we abhorre exteriour deformitie and fowlenes, ſo he will infuſe and powre into vs, a true horrour & deteſtation of that interiour or inward deformity and vglines, which ſinne cauſeth in our ſoules.

The Oblation.

Wee will offer vnto our Lord, that incompáraple beautie of the moſt holie ſoule of Chriſt our Redeemer, that the beautie of his ſoule, may couer the deformitie of ours.

When any proſperity hapeneth vnto vs.

THE 8. EXERCISE.

ALl thinges whatſoeuer a iuſt man ſhall doe, they ſhall proſper. *Pſal. 1. v. 3.*

Doe not enuie or maligne him that proſpereth in his waie, if he

be a naughtie man. *Pſal. 36. v. 7.*

The proſperitie of fooles, ſhal be their ouerthrowe. *Prou. 16. v. 32.*

The Conſideration.

Wee will conſider, how verie ſmall confidence we are to put in the proſperity of this life: wherin according to the ſaying of Salomon, our way is turned into ſorrowe.

The Thankeſgiuing

We will yelde thankes to our Lord for the benefit he vouchſafeth vs, in geuinge vs this preſent proſperitie or good ſucceſſe.

The Confuſion.

We will be aſhamed, that in regard we haue ſo often offended our Lord, we haue deſerued not onely to haue any proſperous thing of this world happen vnto vs, but rather that the very ſtones of the ſtreet, ſhould riſe againſt vs.

The Petition.

We will humblie beſeeche our Lord to ſuſtaine vs with his hand, & ſo to gouerne vs, that no proſperitie of this world may ſo draw vs vnto the delight thereof, as to ſeparate vs from his diuine Maieſtie.

The Oblation.

We will offer our ſelues to our Lord, to ſuffer for his loue, the depriuation both of this preſent proſperitie, and of all other terrene and temporall proſperitie whatſoeuer.

When We are pinched With aduerſities.

THE 9. EXERCISE.

WHatſoeuer happeneth to a iuſt man it ſhall not make him ſadd. *Prouer.* 12. *v.* 21.

Eué as it hath pleaſed our Lord

ſo it is done. Bleſſed be the name of our Lord. *Iob. 1. v. 22.*

Thou ô Lord art iuſt, and all thy iudgements true, and all thy wayes mercy and veritie & iudgment. *Tob. 3. v. 2.*

The Conſideration.

We will conſider that our Lord by the aduerſities of this preſent life, doth inſtruct vs, to remoue our affection from the thinges of this world, and that we make not this place of baniſhment, our Countrie of abode.

The Thankeſgiuing.

Wee will geue thankes to God, that by aduerſities he doth as it were awaken vs, and admoniſh vs, and compelleth vs to returne to him, in whom all our ſaluation and happines doth conſiſt.

The Confuſion.

Wee will be aſhamed, conſidering how iuſtlie for our ſinnes, we deſerue

deſerue any aduerſity whatſoeuer: in ſo much that no tribulation, can happen vnto vs, which wee haue not moſt iuſtlie deſerued.

The Petition.

We will deſire of God his grace and aſſiſtance, to endure this preſent aduerſitie, with a courageous and conſtant minde; In ſo much that we may not only take no hurte or detriment thereby, but alſo that it may proue to our gaine and the encreaſe of our merits.

The Oblation.

We will offer our ſelues to our Lord, to ſuffer the moleſtation or trouble of this aduerſitie, as long as it ſhall pleaſe his diuine Maieſtie, vnitinge and ioyninge it, to thoſe which Chriſt our Redeemer ſuffered for our ſake.

When

When we take any pleaſure or delight in Creatures.

THE 10. EXERCISE.

DElight in our Lord, and he will gette thee thy harts deſire. *Pſal.* 16. *v.* 4.

But I will delight in our Lord. *Pſal.* 103. *v.* 34.

I remembred God, and delighted. *Pſal.* 76. *v.* 4.

I delighted in the waie of thy teſtimonies, as in all the riches of the world. *Pſal.* 118. *v.* 14.

Delights are in thy right hand, euen vnto the end. *Pſal.* 15. *v.* 10.

The Conſideration.

We will conſider that God by thoſe thinges with which he delighteth vs, infinuateth his tender loue and kindnes towards vs. For he conſerueth that natural

vertu

vertue which he hath geuen to his creatures, and worketh their effects together with them. We will conſider moreouer, how farr inferiour theſe are vnto thoſe delightes and pleaſures, which the ſoules of the bleſſed enioy in heauē, who are drowned in the Sea of all delights, that is to ſay, in God.

The Thankeſgiuing.

Wee will yelde thankes to our Lord, for the innumerable delightes, which he miniſtreth vnto vs, by his creatures: and for thoſe eternall delights, and pleaſures, he hath prepared for vs in the kingdome of heauen.

The Confuſion.

We will bluſh for ſhame, pondering and reuoluing in our mind how vnworthy we are to take the leaſt ſolace that may be, by any creature, for aſmuch as we haue deſerued by the due and demerit

of

of our ſinnes, that euen the ſtones ſhould riſe againſt vs, and be turned to be our tormentors.

The Petition.

We will beſeech our Lord, that he will make vs partakers of that true delight, which is in him alone, and in the perfect accompliſhment of his will; And that he ſuffer not our heart to feed vppon any terrene delight, nor be withdrawen ſo much as any one moment, from his diuine Maieſtie.

The Oblation.

We will offer ourſelues to our Lord, to be bereaued for his loue not onely of this preſent delight, which we now take of a creature, but alſo of any other, which we may take hereafter, of any other creature whatſoeuer.

When We are afflicted With any griefe or ſorroW.

THE 11. EXERCISE.

LEt this be my cõſolation, that afflicting me with ſorrow, he ſpare me not, and that I contradict not the ſpeeches of the holie one. *Iob.* 6. *v.* 10.

According to the multitude of my ſorrowes in my heart, haue thy conſolations exhilarated my ſoule. *Pſal.* 93. *v.* 19.

He hath truely borne our infirmities, and he hath carryed our ſorrowes. *Eſa.* 33. *v.* 4.

God ſhall wipe away all teares from their eyes, and death ſhall be no more, nor lamentation, nor crying, nor ſorrow, ſhall be any more. *Apoc.* 21. *v.* 4.

The Conſideration.

We wil cõſider how much ſharper thoſe ſorrowes were, which our Sauiour Chriſt ſuffered in his Paſſion, and alſo thoſe which the damned ſuffer in hell, without any hope of deliuerie.

The Thankeſgiuing.

We will geue thankes to our Lord, for that he offereth vs ſomwhat to ſuffer for the loue of him, that by this meanes, we may be conformable to his Paſſion, and doe penance for our ſinnes committed.

The Confuſion.

Wee will be aſhamed, acknowledginge that we haue deſerued t ſuffer, euen thoſe torments wit which the wicked are puniſhe and tormented in hell, and tha our ſinnes is that vnto which th only cauſe of all the paines Chri our Redeemer ſuffered in his Pa

ſio

ſion, is to be imputed.

The Petition.

We will deſire of our Lord, that he be pleaſed to inſtill into our mindes, the loue of his Croſſe, which may make vs willinglie to embrace whatſoeuer affliction & trouble, out of a deſire, that we may be conformable vnto Chriſt crucified.

The Oblation.

We will offerr our ſelues vnto the ſuffering of this our preſent griefe, and affliction, as longe as it pleaſeth him, vnitinge it to thoſe moſt vehement dolors, and paines, which Chriſt ſuffered vpon the Croſſe.

When any honour is giuen vnto vs.

THE 12. EXERCISE.

NOt to vs ô Lord, not to vs, but to thy name geue the glorie.

glorie. *Pſal.* 113. *v.* 9.

To God alone be honour and glorie, for euer and euer. 1. *Tim.* 1. *v.* 17.

Thy frends ô God, are exceedingly honored. *Pſal.* 138. *v.* 17.

The Conſideration.

We will conſider the vaine and fickle honors of this world, which oftentimes are beſtowed on them which deſerue thē not, but rather are vnworthie thereof; and that the true honour indeede is that wherewith the frendes of God are adorned.

The Thankeſgiuing.

We will geue thankes to our Lord, for thoſe euerlaſtinge honours, which he hath promiſed vnto vs, ſaying: If any man ſhall miniſter or doe any ſeruice to me my Father wil honour him for it.

The Confuſion.

We will be aſhamed conſide-

ring

ringe how beyond all equitie and reasō it is, that any honor ſhould be giuen vnto vs by creatures, becauſe we haue robbed our Lord, as much as lay in vs, of his honour, by ſinning againſt him, for the which we are rather worthy of all contempts and deſpiſinges.

The Petition.

We will humblie beſeeche our Lord, that he permit vs not, to ſet our hearts vppon the honours of this worlde, leaſt they be poſſeſſed therewith: but that we deſpiſinge them and ſetting nought therby, may embrace true and ſolid honour, which conſiſteth in this alone, that we pleaſe and ſerue his diuine Maieſtie.

The Oblation.

We will offer vnto our Lord, the honour which is done vnto vs, acknowledginge that vnto him alone al honour and glorie is due,

who

who is the Author of euery good thing.

When We are derided or mocked.

THE 13. EXERCISE.

BEcauſe for thee I ſuſtayned reproach, and confuſion couered my face. *Pſal. 68. v. 8.*

Feare not the reproach of men, nor be afraid of their contumelies. *Eſa. 51. v. 7.*

Take from me reproache and contempt, becauſe I haue ſought after thy teſtimonies. *Pſal. 118. v. 22.*

For I am a worme, and not a man, the reproach of men, and abiection of the people, all they that ſaw me, derided me. *Pſal. 21. v. 7.*

The Conſideration.

We will conſider that Chriſt our Lord, although he was the glori-

glorie of Angels, and vnto whom infinite honour was due yet in the time of his Paſſiõ would be made a mockinge ſtocke, and a ſcorne to the people.

The Thankeſgiuing.

We will yelde thankes to him, for the occaſion he geueth vs to ſuffer ſomewhat for his ſake. And alſo becauſe he vouchſafeth vs to weare his badge, and to geue vs of his owne cupp to drinke.

The Confuſion.

We will be confounded with ſhame, conſidering how iuſtly we haue deſerued this deriſion, and any other whatſoeuer, which men can do vnto vs, in regard we haue often offended God with many hainous offences.

The Petition.

We will deſire God that he will geue vs the grace to ſuffer with a peaceable and patient minde this deriſion:

derision: and withall we wil humblie beseeche him for the partie that so derideth and mocketh vs; that if thereby he incurre the indignation & displeasure of God, he will mercifullie geue him acknowledgement and pardon of his offence.

The Oblation.

We will offer our selues to our Lord, cheerefully to suffer & put vp this or any other derision and contumelious vtage, whereby we may doe him gratefull seruice: & we will ioyne it with those innumerable derisions and scornes, which Christ did meekelie suffer for our sake, when he conuersed in this worlde.

When we are prayſed.

THE 14. EXERCISE.

MY soule doth magnifie our Lord, and my spirit hath re- ioyced

ioyced in God my Sauiour. *Luc. 1. v. 47.*

I will bleſſe our Lord at all times, his praiſe ſhall alwayes be in my mouth. *Pſal. 33. v. 1.*

Praiſe our Lord all ye nations, praiſe him all ye people. *Pſal. 116.*

My ſtrength and my praiſe, is our Lord. *Pſal. 117. v. 14.*

The Conſideration.

We will conſider, that whatſoeuer is in vs, for which we may ſeeme to deſerue praiſe, is proper to God, from whom we haue our beinge wherewith wee ſubſiſte, the life wherewith we liue, and the breath which we draw, without whom we are not able to conceue ſo much as on good thought.

The Thankeſgiuing.

We will geue thankes to him that doth enrich, adorne, and furniſh his creatures, with ſuch gifts and graces.

The Confusion.

We will be ashamed setting before our eyes, the misery of our condition, and the sinnes wherby we haue wickedlie offended God, for which we haue deserued not onely no praise and glorie, but much dispraise and confusion.

The Petition.

We will beseech our Lord that he so gouerne, moderate and sustaine vs, that we be not puffed vp with the praises of men, and that we be not drawen or inueigled by any meanes, from the true knowledge of our vilenes, and little worth.

The Oblation.

Wee will offer vnto our Lord those praises which the Angelical spirits, in that celestiall habitation of the blessed Saincts, do singe vnto him.

Wh

When We are blamed or reprehended.

THE 15. EXERCISE.

IVſtice to be our Lord God, but Confuſion to our face. *Baruch.* 1. *v.* 15.

It is good for me becauſe thou haſt humiliated me, that I maie learne thy iuſtifications. *Pſal.* 118. *v.* 71.

The iuſt man ſhall correct me in his mercie, and rebuke me. But the oyle of a ſinner, ſhall not fatten my head. *Pſal.* 140. *v.* 5.

The Conſideration.

We will conſider that Chriſt, although he hath no equall for integritie and innocencie, and much leſſe ſuperiour, and that nothing can be found in him which is not worthie of immortall praiſe, yet notwithſtandinge he was

reprehended and reuiled; he was called into iudgment, as one guiltie of haynous crimes; he heard bitter raylinges of his accuſers, and finally receaued the ſentence of death, as a malefactour.

The Thankeſgiuing.

We will yelde thankes to our Lord, for that ſinguler benefit with which he adorneth vs in ſuffring vs to be moleſted by others, to be vexed with their euill ſpeeches, and to be holeſomely humbled and deſpiſed by them, becauſe we haue forborne and thought much to humble our ſelues.

The Confuſion.

Wee will be confounded with ſhame, conſidering that we haue deſerued nought elſe, but infamie and diſpraiſe: and that through our grieuous offences to God, we haue deſerued to be much more iniuriouſly dealt withall, at the

handes

handes of men.

The Petition.

We will deſire of our Lord, that he will illuminate vs, with the knowledge of our defects, wherwith beinge illuminated, wee may quietlie ſuſtaine without any excuſe or tergiuerſation, the contumelious and opprobrious vſage of men: and moreouer we wil pray for ſuch as ſeeme to wronge vs, with contumelious vſage.

The Oblation.

We will offerr our ſelues vnto our Lord, to ſuffer with a readie and cheerefull minde, any ignominie or reproach, for his loue: ioyninge and vnitinge theſe our ignominies and reproaches, with thoſe which Chriſt our Redeemer, ſuſtayned in the worlde for our ſake.

When we see any good Example.

THE 16. EXERCISE.

HOnour and peace to euerie one, that doth a good deed. *Rom* 2 *v.* 10.

Hatinge euill, adheringe to good. *Rom.* 12. *v.* 9.

I am partaker of all them that feare thee, and keep thy commandements. *Psal.* 118. *v.* 63.

Let vs not be wearie of well-doing for the time will come whē we shall reape without being wearie. *Galat.* 6. *v.* 9.

The Consideration.

We will consider that our Lord doth worke in vs both the will & power to doe good, and yet dealeth so bountifully and munificently with vs, being his Creatures, that we hauinge no merits

of

of our owne, he maketh his giftes our merits.

The Thankeſgiuing.

Wee will yelde thankes to our Lord, for the grace he hath geuen to our brother, to doe that good worke, and for the good example he hath geuen vs thereby, which may ſpurr and pricke vs forward, to doe the like.

The Confuſion.

We will be aſhamed of the euill and pernicious examples wherewith we haue geuen ſcandall to others, and acknowledge that we haue bene vnprofitable, and idle ſeruãts in the houſe of our Lord.

The Petition.

We wil deſire of our Lord, that he will conſerue and augment the giftes of his grace, in our brother, & geue him perſeuerance in good workes, with dailie progreſſe: and that he will geue vs the ſame gra-

ce whereby we beinge ſtrengthened and corroborated, may inſiſt in the ſtudie of vertue, and dailie increaſe our merits thereby.

The Oblation.

Wee will offer to our Lord all the good workes, that are done by iuſt and godlie men, praiſing and glorifying him in the ſame.

When We ſee any euill Example.

THE 17 EXERCISE.

DEcline from euill, and doe good. *Pſal. 36. v. 27.*

Yee that loue our Lord, hate euill. *Pſal. 96. v. 10.*

Doe not imitate euill, but that which is good. *3. Ioh. 11.*

They erre, that worke euil. *Prou. 14. v. 22.*

The Conſideration.

We will endeuour as much as may

may be to excuſe our neighbour, either by excuſing his intention, (if his worke cannot be excuſed from blame) or that he committed it of frailty, or was ouercome with ſome extraordinary tentation, and that peraduenture he is come to the knowledge of his offence, and with great ſubmiſſion of minde, hath humbled himſelfe for it.

The Thankeſgiuing.

We will yelde thankes to our Lord, that he hath preſerued vs from falling into the like, and all thoſe ſinnes which we might, but haue not committed, and will attribute it to his goodnes & mercie.

The Confuſion.

We will be aſhamed, beholding our weaknes, acknowledging that we haue committed farr worſe, & ſhall doe hereafter, if God ſhould

permit vs to liue accordinge to our owne ſenſuall appetites, and deſires.

The Petition.

We will deſire our Lord to forgeue our neighbour the offence he hath committed: and to geue him grace to acknowledge his faulte, if he hath not already done it, and to amend; and that he will preſerue vs from falling into the like, or into greater.

The Oblation.

Wee will offer to God the merits of all his Sainctes, and eſpecially the merits of Chriſt our Redeemer, that for them, he will giue vs remiſſiõ of al our ſinnes.

When we ſee any Welthy or potent man.

THE 18. EXERCISE.

IF riches abound, ſet not your harte thereupon. *Pſal. 61. v. 11.*

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The riche haue come to want and haue bene hongry: but they that ſeeke after our Lord ſhal not be diminiſhed of any good thing. *Pſal. 33 v. 11.*

Glorie and riches, are in his houſe. *Pſal. 111. v. 3.*

Riches of health, wiſedome & knowledge the feare of our Lord, that is his riches. *Eſa. 33. v. 6.*

Riches ſhall not profit at all, in the day of vengeãce. *Prou 11. v. 4.*

The Conſideration.

We will conſider how little we are to eſteeme of the riches, honours, and dignities of this preſent life, how great ſo euer they be, ſeinge that death ſhall end all theſe thinges, and make one man equall with another. We will conſider alſo, that true riches are vertues, and to pleaſe God, whom to ſerue is to raigne.

The Thankeſgiuing

We will geue thankes to God, for the euerlaſting riches he hath prepared, for his Electe in heauen, and for thoſe he geueth to his creatures in this preſent life, that thereby, if we imploye them in the ſeruice of God, we maye purchaſe the kingedome of heauen.

The Confuſion.

We will be aſhamed, conſidering our pouertie, for aſmuch as we come naked out of our Mothers wombe, and ſhall returne naked into our Mother the earth. And thoſe thinges which we ſtand in neede of, wee are inforced to begge of other creatures: we will conſider alſo our interiour pouertie, which is farr greater then the other, ſithence of our ſelues, wee can not conceiue ſo much as one good thought pleaſing to God.

The Petition.

Wee will beſeech God, that he pleaſe to beſtow vpon our riche neighbour, whom we ſee, true riches which are thoſe onely of the ſoule, and to geue him grace ſo to vſe his temporal goods, that he loſe not the eternall: and we will deſire the ſame alſo for our ſelues.

The Oblation.

We will offer to God all the riches, glorie and potencie of this preſent life, as being all his, and al of them being much more perfectly in him, then in themſelues.

When we ſee a poore man.

THE 19. EXERCISE.

BLeſſed are the poore in ſpirit, for theirs is the kingdome of heauen. *Matt. 5. v. 2.*

Chriſt made himſelf poore for vs,

vs, whereas he was riche, that by his pouertie, we might be made riche. 2. *Cor.* 8. *v.* 9.

Our Lord is made a refuge to a poore man. *Pſal.* 9. *v.* 10.

But I am a begger, and a poore man. Our Lord is carefull of me. *Pſal.* 39. *v.* 18.

He that pittyeth the poore, is happie. *Prou.* 14. *v.* 21.

He that deſpiſeth the poore, vpbraideth his maker. *Prou.* 17. *v.* 5.

The Conſideration.

We will conſider, that men of lowe degree, and poore fortune, which are deſpiſed and of no eſteeme in the worlde, are oftentimes highlie eſteemed with God, and preferred before the other. We will conſider alſo, that Chriſt being the wiſedome of God, loued pouertie in this life more then riches, and made eſpeciall choice thereof for himſelfe.

The Thankeſgiuing.

We will yelde thankes to God, that he hath put into our handes and power, ſpirituall riches & celeſtiall treaſure: and hath geuen vs the keye thereof, that is to ſay his grace, that day by day we may euery moment encreaſe and amplifie our merits.

The Confuſion.

We will bluſh for ſhame, conſideringe how much men doe ſuffer, and doe, that they may defend themſelues from pouerty, & want of temporal goods: and care not to become poorer and poorer euery day, by theire negligence in the ſpirituall goods, of grace and good workes.

The Petition.

We wil deſire God to geue grace to our neighbour, whom we ſee to ſuffer with a patient minde his pouertie and contempte, and to

enriche him, and our ſelues, with his gifts.

The Oblation.

We will offer our ſelues to our Lord, to ſuffer for his loue al pouertie & want of temporal goods, & contẽpt of our perſons. Moreouer we will offer our ſelues to our Lord, to ſuccour the wants and neceſſities of our neighbours, & of all the world, if not in work, yet in will, if we had wherwith all.

When we ſee any ſicke perſon.

THE 20. EXERCISE.

HAue pittie vpon me ô Lord, for I am infirme. *Pſal. 6. v. 3.*

Let it not yrcke thee to viſit the ſicke, for by thoſe thinges thou ſhalt be confirmed in loue. *Eccliſiaſtic. 7. v. 39.*

We behelde him, a man of ſorrowes

rowes, and in ſuffringe infirmities skillfull. *Eſa.* 53. *v.* 3.

The Conſideration.

We will conſider that infirmities, are effects & fruites of ſinne, for if man had not ſinned, he had bene ſubiecte to no infirmities. Moreouer wee will conſider that by infirmities, our Lord doth inſtruct vs, how much he hateth & abhorreth ſinne, and how much more ſeuerely he wil puniſh it after death, if he puniſh it ſo ſeuerely in this life, which is a time of mercie and indulgence.

The Thankeſgiuing.

Wee will geue thankes to God, for the health which he geueth vs, and for his clemencie which he vſeth towardes men: and that he doth chaſtice vs in this life, with many ſickeneſſes and infirmities, to the ende, that if we ſuffer them patientlie, he may thereby free

and

and acquit vs from eternall punishments, which our sinnes doe deserue.

The Confusion.

Wee will be ashamed that we haue vsed the health which God hath geuen vs so ill, and therfore wee will esteeme our selues altogether vnworthie thereof.

The Petition.

Wee will pray vnto our Lord, for the infirmitie of our neighbour, that he wil geue him health of bodie and soule: and as longe as he is holden with this infirmitie, that he will geue him true patience in his griefes.

The Oblation.

We wil offer our selues to God, to suffer whatsoeuer sicknesses he shall inflict vpon vs, both for his loue and also for the expiation and purgation of our sinnes.

When We attend on, or aſsiſt our Superiors.

THE 21. EXERCISE.

HE that heareth you, heareth me, & he that deſpiſeth you deſpiſeth me. *Luc.* 10. *v.* 16.

There is no authoritie, or iuriſdiction but from God: he that reſiſteth authoritie, reſiſteth the ordinance of God. *Rom.* 13. *v.* 2.

Obey your Prelates and be ſubiect to them, for they are vigilant ouer you, as being to render account for your ſoules. *Hebr.* 13. *v.* 17.

The Conſideration.

Wee will conſider God in our Superiors, in whoſe place or ſteed they are: and therfore we will ſtand before them, no otherwiſe then if we ſtoode before God, and we will liſten to their ſpeaches, as vnto

the

the ſpeaches of God.

The Thankeſgiuing.

We will yelde thankes to God, That he hath appointed vs Superiors, to be in his place: and by them doth rule, gouerne, prouide for, and declare his will vnto vs.

The Confuſion.

We will be aſhamed of the ſmal obedience, and reuerence we haue yelded to God, our King & Lord, and to our Superiors, ſupplyinge his place, whoſe precepts & will, wee haue oftentimes, ſo lightlie eſteemed, and tranſgreſſed.

The Petition.

Wee will beſeech God to aſſiſt our Superiors, & geue them grace to gouerne their ſubiectes accordinge to his diuine will: and to ſubiectes, grace to obey their Superiors, and in all things to yelde true and perfecte obedience vnto them.

The

The Confuſion.

We wil offer our ſelues to God, to execute and performe for his loue, all thinges which our Superiors (being the Vicars and deputies of God) ſhall commande vs. Wee will alſo offer to God, that perfecte obedience, which Chriſt our Sauiour yelded and exhibited to his Father, obeying him euen vnto death, & that the moſt contumelious death of the Croſſe.

When We are With our Equalls.

THE 22. EXERCISE.

HOw good & pleaſant a thing is it for brethren, to dwel together in vnitie? *Pſal.* 132.

Louing fraternall charitie one to another, preuentinge one another with honour. *Rom.* 12. *v.* 10.

Honour all men, loue fraternitie.

tie. 1. Pet. 2. v. 16.

We being many are one bodie in Christ, & euery one of vs members of one another. Rom. 12 v. 4.

In this all men shall know you to be my disciples, if you beare loue one to another. Ioh. 13. v. 35.

The Consideration.

We will consider that we all are members of one bodie, and therefore ought to loue and helpe one another, as wee see there is a most perfecte concorde, betweene the members of the same bodie.

The Thankesgiuing.

We will geue thankes to God that he hath distributed his benefits and gifts, amongst the members of his misticall bodie, in such diuerse and different manner and measure, to the end we should be helpers of one another, one by teaching such as be ignorant, and other by rectifying such as are

errour, another by comfortinge them that be afflicted, another by doing ſome other worke of mercie to his neighbour &c.

The Confuſion.

Wee will be aſhamed, conſidering we are men of no profit, and fruite amongſt our brethren, and as it were withered and rotten members, which haue deſerued to be cutt off, and ſeparated from the bodie.

The Petition.

Wee will beſeech God to geue vs true charitie, whereby we may alwayes remaine conioyned and vnited together by true loue amongſt our ſelues, and with our head Ieſus Chriſt.

The Oblation.

We will offer our ſelues to doe whatſoeuer we are able, for our brethren, and to ſuccour them in all their neceſſities, both of body and

and ſoule.

When We are With our Subiects.

THE 23. EXERCISE.

HE that is the greater amongſt you, let him be as the leſſer, and he that is the Superior, as if he were the Seruant. *Luc 22.v.26.*

But I am in the middeſt of you, as a wayter on you. *Ibidem.*

By how much the greater thou art, by ſo much in all thinges, humble thy ſelfe. *Eccle. 3.v.20.*

A moſt hard iudgement ſhalbe for them, that beare rule ouer others. *Sap. 6.v.6.*

The Conſideration.

Wee will conſider that (we ourſelues) although we are Superiors vnto others, yet we haue alſo God for our Superior, who will one day exact of vs a ſeuere account how

how we haue vexed or annoyed our ſubiects, & what care we haue taken of them, and whatſoeuer they haue wanted thorough our default, God will require at our hands.

The Thankeſgiuing.

We will yelde thankes to God, from whom is all rightfull power and iuriſdiction, and all paternitie or Father-head in heauen and in earth.

The Confuſion.

We will be aſhamed that we are not ſufficiēt for the gouernement of our ſoules, and therefore vnworthy to gouerne & rule others, and therefore we will thinke our ſelues inferiour in perfection & deſert vnto our ſubiects.

The Petition.

We will humblie beſeech God to geue vs of his wiſedome, that we may be ſufficient to gouerne

thoſe that are vnder vs, according to his will, and alſo to geue vs humilitie that we be not puffed vpp with pride, for the authoritie and preeminence, we haue ouer others.

The Oblation.

We will offer our ſelues, together with all them that are committed to our charge vnto God, that he goueme and rule both vs and them, as our Kinge, Lord and Father.

When We are Wearie.

THE 24. EXERCISE.

IEſus beinge wearied with his iourney ſatt ſo, vpon the fountaine. *Ioh.* 4. *v.* 6.

Come vnto me all yee that labour, and are loaden, and I will refreſh you. *Matt.* 11. *v.* 28.

The

Thou haſt made me ſerue in thy ſinnes. Thou haſt made me labour in thine iniquities. *Eſa.* 43. *v.* 24.

The Conſideration.

Wee will conſider, that Chriſt our Redeemer was oftētimes wearied for our ſake, while he liued here on earth, & eſpeciallie in his Paſſiō, wherin thorough his great labour & exceſſiue agonie of his ſoule he ſweat bloud, and ſat downe very weary and thirſty at the well of Sychar. *Ioh.* 4. *v.* 6.

The Thankeſgiuing.

We will yelde thankes to him, that he oftētimes ſuffered for our ſake ſo great paines, and fatigations, and that thereby he hath made himſelfe, the refreſher of them that labour, and finally hath prepared eternall reſt for them in heauen.

The Confuſion.

We will bluſh for ſhame, conſidering with how great labour and toile, we haue oftentimes wearied and tired our ſelues, in the way of iniquitie and perdition: nay that we haue like madd men, and ſuch as are out of their witts, accounted labour, in that behalfe, as it were reſt and repoſe, & wearines, pleaſure. And on the other ſide, that neuer ſo little labour in the ſeruice of God, hath ſeemed vnto vs intollerable.

The Petition.

We will beſeech God to accept of our wearines, for ſatisfaction and expiation of our ſinnes; and to geue vs ſtrength and abilitie to ſuffer all labours, and fatigations acceptable to his Maieſtie and at length after theſe labour to tranſlate vs vnto eternall reſt in the habitation of his deitie.

The Oblation.

We will offer to God our wearines, together with al the labours and wearines, which Chriſt ſuffered here on earth: and to endure for the loue of God, all labour & wearines which ſhal happen vnto vs, in his diuine ſeruice.

When we walke or goe any Iournie.

THE 25. EXERCISE.

WHile we are in this bodie, we are pilgrims from our Lord. 2. *Cor.* 5. *v.* 6.

The God of our ſafetie graunt vs a proſperous iournie. *Pſal.* 67. *v.* 20.

Ieſus went about all the citties, and villages teaching in their Synagogues and preaching the goſpell of the kingdome, and curing all infirmities and diſeaſes. *Matt.* 9. *v.* 34.

9. v. 34.

I beſeech you to abſtaine as pilgrims and ſtraungers from carnal deſires, which warre againſt the ſoule. 1. *Pet* 2. v. 11.

I am a ſtranger on the earth, hide not thy preceprs from me. *Pſal.* 118. v. 19.

The Conſideration.

We will conſider the iournies which Chriſt made when he conuerſed as a pilgrime here on the earth, going from cittie to cittie, from place to place, ſometimes by ſea, ſometimes by land to ſeek his loſt ſheepe euery where, and to leaue behinde him, the foote-ſteps of his goodnes.

The Thankeſgiuing.

Wee will geue thankes to our Lord, for all the iournies and trauailes he hath taken for our ſake, and for that he hath made himſelfe our guide, and the way by which

which we may goe to his Father.

The Confuſion.

Wee will be aſhamed, remembringe the time when we walked in the path of perdition, & ranne headlong blindfold towardes hel, where we had now bene, had not the mercie of God preſerued vs.

The Petition.

We will beſeech God to be our guide in the way which we walke, and to deliuer vs from al perils of body and ſoule, which ſhall happen vnto vs in the iournie of this preſent life.

The Oblation.

We will offer to God our iournie, and direct it to the ſupreame honour and glorie of him. Wee will alſo offer vnto him our will, to follow him in the carryinge of his Croſſe, according as he requireth of vs.

When we returne home.

THE 26. EXERCISE.

I Am glad of theſe things, which are ſaid vnto me, we ſhall goe into the houſe of our Lord. *Pſal. 121. v. 1.*

Be vnto me a protecting God, and a houſe of refuge, that thou mayeſt ſaue me. *Pſal. 30. v. 3.*

I haue asked one thing of our Lord, this will I require, that I may dwell in the houſe of our Lord, all the dayes of my life. *Pſal. 26. v. 4.*

The Conſideration.

Wee will conſider, that Chriſt after he had fulfilled the obedience enioyned him by his Father, returned vnto him with a great bootie, and was receued of his Father, with great honour and glo-

rie,

rie, and placed at his right hand.

The Thankeſgiuing.

We will geue thankes to God, who hath ſuffered vs to returne ſafe and ſound, and that, whereas he himſelfe liued like a pilgrime on earth for our ſakes, not hauing where to reſt his head: he hath notwithſtãding geuen vs a houſe, wherin to reſt and dwell.

The Confuſion.

We wil be aſhamed, conſidering we haue ſo many yeares forſaken the houſe of our heauenly Father like the prodigall child, and haue fedd the ſwine of our ſenſuall, and bruti ſh appetites: and haue bene almoſt ſtarued with hõger, wheras notwithſtanding the houſe of our Father, is ſo wel prouided for, and aboundeth with all thinges.

The Petition.

We will beſeech God, to conduct vs to that eternall habita-

tion, which he hath prepared for his electe in heauen: and as long as we liue in this preſent worlde, to conſerue vs in the houſe of his church, and to geue vs his grace, to remaine and abide therin with ſuch integrity and holines of life, as becometh the houſe of ſuch a Lord.

The Oblation.

We will offer to God and to his praiſe & ſeruice, all things we are to doe in our houſe, and wil humblie craue pardon of him, if peraduenture we haue offended him, when we are abroade.

THE 27. EXERCISE.

When we ſit downe.

I Satt vnder the ſhade of him whom my ſoule deſired, and his fruite was ſweete to my throate

Cantic.

Cantic. 2. v. 3.

He that ſhall ouercome ſhall ſitt with me in my Throne, as I alſo haue ouercome, and ſitt with my Father in his Throne. *Apoc. 3. v. 21.*

And my people ſhall ſitt in the beautie of peace, and in the tabernacles of confidence & in rich reſt. *Eſa. 32. v. 18.*

The Conſideration.

We will behold Chriſt our Redeemer ſitting at the right hand of his Father, and appointed to be iudge of the liuinge and dead. Moreouer we will conſider how many labours & trauailes Chriſt ſuſtained, that he might attaine vnto that glory and reſt which he now enioyeth.

The Thankeſgiuing.

We will geue thankes to God, that he hath geuen vs a place and oppurtunitie to reſt, and that he

maketh much of vs like a good Father: we will alſo geue thankes vnto him, for thoſe ſeates which he hath ordained and reſerued for his ſeruants aboue in heauen.

The Confuſion.

We will be aſhamed, conſidering the time when we ſatt in the chaire of peſtilence, when we remained obſtinate in our ſinnes, with the great enmitie of God, as if there were no God, or as if we could hide our ſelues from his all-ſeing eyes.

The Petition.

We will beſeech God, to geue vs ſtedfaſtnes and perſeuerance in his diuine ſeruice, and make our ſoule a fitt habitation for his Maieſtie, wherein he may vouchſafe to reſt.

The Oblation.

We will offer to God our harte, that he may ſitt therein, as in a ſeate,

ſeate, and from thence, may commaund all the powers and faculties of our ſoules, and haue them obedient vnto him.

When we ſtande.

THE 28. EXERCISE.

I will ſtande vppon my guarde, and faſten my ſteppes vpon defence. *Abac.* 2. *v.* 1.

The iuſt ſhal ſtand in great conſtancie againſt them that haue afflicted them. *Sap.* 5. *v.* 1.

Stand in the truth, with your loynes girt about. *Epheſ.* 6. *v.* 14.

He that thinketh to ſtand, lete him looke he fal not. *1. Cor.* 10. *v.* 12.

The Conſideration.

We will cõſider Chriſt ſtanding at the right hand of his Father, and fighting for his electe, as Stephen ſaw him, when he was ſtoned

of

of the Iewes, by whoſe ayde he fought it out manfully, and in his fight dying for Chriſt, became a conquerour.

The Thankeſgiuing.

We will geue thankes to God, that he hath lifted vs vpp, being fallen to the ground through ſinne, that he hath geuen vs a firme and ſtrong hope of ſaluation, and hath lifted vp our minde, when we haue bene diſcouraged & readie to deſpaire.

The Confuſion.

We will bluſh for ſhame, remẽbring the time when we ſtood out obſtinate againſt God, & fought againſt him by reſiſtinge his will: and contrariewiſe haue, caſt our ſelues proſtrate at the feete of our enemies, fulfilling their will in all thinges.

The Petition.

We will craue of God ſtrength

to ſtand on our feete, and to fight valiantlie againſt our enemies, that we may ſubdue them, & caſt them downe vnder our feete.

The Oblation.

We will offer our ſelues to God to be his ſeruants, and we will attend ready for all thinges he ſhall pleaſe to commaund vs; together with that innumerable multitude of celeſtiall ſpirits, attending allwayes in his preſence, and moſt readie to fulfill his pleaſure.

When the Clocke ſtriketh.

THE 29. EXERCISE.

I Said I haue but now begunne. *Pſal. 76. v. 11.*

The howre is now for vs to ariſe out of our ſleepe. *Rom. 13. v. 11.*

Let vs doe good while we haue time. *Galat. 6. v. 10.*

Be watchful, becauſe you know not at what hower your Lord will come. *Matt.* 24. *v.* 42.

The Conſideration.

We will conſider, that our life paſſeth away ſwifter then a Poſte or an Arrow out of a bow: and we will conſider alſo, that our life is now ſhorter by one howre then it was, and wee neerer by one hower to our death then we were.

The Thankeſgiuing.

We will yelde thankes to God, that he hath conſerued vs aliue till this howre, and hath mercifully expected vs to penance, true conuerſion, and amendement of our life.

The Confuſion.

Wee will be aſhamed, conſideringe how cold and negligent we are at this howre in the ſeruice of God, and examining briefly our defects, committed in this howre paſt.

paſt, wee will be ſorie for them, & humble our ſelues before God.

The Petition.

We will deſire of God, grace to ſpend this preſent hower, better and more feruentlie in the ſeruice of his diuine Maieſtie, then the howre paſt. And whereas all the howers & minutes of our life are nombred with him, wee will beſeech him, that he will not permit vs to be found vnreadie, and vnmindefull of our ſaluation in the howre of our death.

The Oblation.

We wil offer our ſelues to God, to ſerue him all the time of our life which yet remayneth, and we will beginne this preſent howre with new ſpirit and feruour.

When

When We are hongrie.

THE 30. EXERCISE.

HE that commeth to me, ſhal not hunger. *Ioh. 6. v. 35.*

Bleſſed be they that honger, & thirſt for iuſtice, for they ſhall be ſatiated. *Matt. 5. v 6.*

He hath fil'ed the hongrie with good thinges. *Luc 1. v. 53.*

The eyes of al things doe truſt in thee, ô Lord, and thou geueſt them foode in due ſeaſon. *Pſal. 144. v. 15.*

They ſhal not hõger nor thirſt any more. *Apoc. 7. v. 16.*

The Conſideration.

Wee will conſider how Chriſt our Redeemer ſuffred honger for vs, when notwithſtanding it is he that ſatiateth the Angels in heauen, and geueth foode to all the crea

creatures on earth.

The Thankeſgiuing.

We will geue thankes to God, that he made himſelfe our foode, to ſatisfie the honger of our ſoules, and that by the honger which he hath endured for our ſake, he hath deſerued for vs eternall ſatietie.

The Confuſion.

Wee will be aſhamed, conſidering how often we haue permitted our ſoules to ſuffer famine & honger, from whence it is, that our heart hath beene oftentimes dried vpp and withered, becauſe we haue neglected to geue it ſpirituall nouriſhment; whereas one the contrarie part, we can not endure that our body ſhould be pinched with any little honger, but by and by wee vſe all the induſtrie we can, to geue it foode.

The Petition.

We will desire God, to prouide vs continually of spiritual foode, and to geue vs an appetite and honger of iustice, that we may daily desire to serue him more feruently then before we haue done.

The Oblation.

We wil offer our selues to God, to sustaine for the loue of him, all honger that shal happen vnto vs: and ioyninge our honger with that which Christ suffered for vs, we will offer it vnto God the Father, for the expiatiõ of our glutonie, and intemperate feeding.

When we thirst.

THE 31. EXERCISE.

ALl yee that thirst, come to the watters. *Esa.* 55. *vi.* 1.

If any man thirst, let him com

to me, and drinke. *Ioh. 7. v. 37.*

My ſoule hath thirſted after God, the liuing fountaine. *Pſal. 41. v. 3.*

Becauſe with thee, there is a fountaine of water. *Pſal. 35. v. 10.*

The Conſideration.

We will conſider that grieuous thirſt, which Chriſt ſuffered vpon the Croſſe. For when his body was voide of bloud, and he had ſuffered innumerable ſtripes & torments, all the night before, there was no body would geue him, one draught of water.

The Thankeſgiuing.

We will yelde thankes to God, that he made himſelfe a fountaine of liuing water to quenche our thirſt withall, and that he inuiteth all men to this water. Neither doth he repel or debarre any frō it, that ſeeke it, as they ought.

The Confusion.

Wee will be ashamed, considering our cruelty and ingratitude, that whereas Christ doth most extreamly thirst after our saluation, wee haue geuen him to drinke of the most bitter gawle of our sinnes, perseueringe in the same, and oftentimes returninge to them againe, after penance and remission thereof.

The Petition.

We will beseech our Lord with the woman of Samaria, that he alwaies geue vs of that water, which he promiseth to them that be his, that is to say, his diuine grace, of which whosoeuer drinketh soundly, shall neuer thirst more after the vaine pleasures and delightes of this life.

The Oblation.

We wil offer our selues to God to suffer for his loue any thing what

whatſoeuer, & ioyning our thirſt, with that which Chriſt ſuffered vpon the Croſſe, we will beſeech him, to receaue it for the expiation of that gall and vineger of our ſinnes, which we haue geuen him to drinke.

When we labour.

THE 32. EXERCISE.

GEue me ô Lord the wiſedom aſſiſtinge at thy ſeate, and ſend it downe from thy holy heauens, that it may be with me, and labour with me. *Sap 9. v. 10.*

Labour like a good ſouldier, of Chriſt Ieſus. *2. Tim 2. v. 3.*

Mãis borne to labour. *Iob. 5. v. 7.*

Of good labours, the fruite is glorious. *Sap. 3. v. 15.*

The Conſideration.

We will conſider the ſentence which

which God pronounced vpon our firſt parents, after the tranſgreſſion of his commandement, namlie, that they ſhoulde eate their bread in the ſweat of their face; Moreouer wee will conſider, that Chriſt our Redeemer, laboured euen vnto a bloudie ſweat, that he might purchaſe for vs the bread of his grace.

The Thankeſgiuing.

We will geue thankes to God, that he hath geuen vs health and ſtrength to labour, and that he geueth vnto his ſeruants ſpirituall ſtrength, and courage to labour in his vineyarde, and heape vpp plentifull fruites of meritorious workes.

The Confuſion.

We wil be aſhamed, how ſlouthfull and negligent we haue bene ſtandinge all the day idle, and vnmindfull of our ſaluation: but labou

labouringe and toylinge all the night, in the ſeruice of the Diuel, and other enemies of mankinde, without any profit, naye oftentimes with great detriment, and imminent daunger of our ſoules.

The Petition.

We will beſeeche God, to make vs worthie labourers in his vineyarde: that by labouringe faithfully therin we may be worthie to receaue the daye-penny or wages of euerlaſtinge felicitie.

The Oblation.

We wil offer our ſelues to God, to labour in his ſeruice all the dayes of our life, as it were hired ſeruants or bondſlaues, becauſe he hath made vs of nothing, and redeemed vs with his moſt precious bloud: for it is fitt and iuſt, that the creature ſhould ſerue the Creatour, the ſonne his Father, the ſeruant his Maſter, the bond-

ſlaue him that bought him.

When Wee take our foode.

For aſmuch as our minde is to be imployed in holie, and godlie conſiderations at all times, yet eſpecially when we are to take our bodily foode, aſwell to arme our ſelues that the wicked ſpirit or our owne ſenſualitie circũuent vs not, & impell vs to paſſe the bondes of neceſſitie in feeding, cauſinge vs to take more foode then the neceſſity of our bodies require; as alſo that we take not imoderate delight in feeding, which doth exceedinglie dull our ſoule, and make it altogether ſenſuall, and not only then, but commonlie a great while after vnable and vnfit for ſpirituall thinges. And for this cauſe the firſt founders & inſtituters of the moſt holy Religious Orders, ordayned that in the time of feeding, there ſhould

be certaine good bookes read, that the minde being occupied in the thinges which are heard, may be ſomewhat withdrawen frō the pleaſure of eating. The ſame thinge certaine holie Synods or Councels, haue decreed, ſhould be done of Biſhops and other Prelates, who are more obliged then others, to the ſtudie of vertues, and contempt of the delightes and pleaſures of the fleſh. Wherefore they that, deſire to profit in ſpirit, and to conſerue the interiour vigour of the ſoule, ſeeinge they are bound to yeelde their bodies foode and refection, and cannot lawfully withdraw it from them, beſides the diligent care they are to take, that this be done with due temperance, both in the qualitie and quantitie of meates, they ought alſo to arme them ſelues moſt diligentlie with certaine cō-

ſiderations in the time of eating, that the ſenſuall delight of eating, weaken not the ſpirit, and withdraw it from that feruour, and conſtancy it would otherwiſe retaine. For aſmuch therefore as this is ſo neceſſary a matter, I will be ſomewhat longer herein, ſettinge downe ſeuerall exerciſes for euery day of the weeke, before meales.

Mondaye.

THE 33. EXERCISE.

THe eyes of all thinges doe truſt in thee, ô Lord, and thou geueſt them their foode in due ſeaſon, thou openeſt thy hád and filleſt euery liuinge creatur with thy bleſſing. *Pſal.* 144.

Who geueth beaſts their foode and younge Rauens calling vpo him. *Pſal.* 146. *v.* 9.

Al

All thinges expecte from thee, that thou geue them foode in due time. Thou geuinge it they will gather it, thou opening thy hand, all thinges ſhalbe filled with thy goodnes. *Pſal.* 103. *v.* 28.

Beholde the fowles of the ayre, which doe not ſowe nor reape, nor gather into barnes, and yet your heauenly Father feedeth them. *Matt.* 6. *v.* 20.

The Conſideration.

We wil conſider, with how much goodnes and liberality, God doth nouriſh all his creatures, in ſo-much that the very emmots, nor the leaſt wormes that are, no nor his enemies, that is to ſay, thoſe that liue in mortall ſinne, are forgotten with him, but he geueth euery thing his ſhare.

The Thankeſgiuing.

We will geue thankes to God, that he geueth vs ſuſtenance, and

hath hitherto ſuſtained vs, and all his creatures.

The Confuſion.

We wil be aſhamed, conſidering we are vnworthie of the bread we eate, and the drinke we drinke, beinge ſuch ill and vnprofitable ſeruãts, in the houſe of our Lord.

The Petition.

We will beſeech God to geue vs true ſobrietie, in eating & drinkinge, that we exceed not therein; and that we may ſo take our corporall ſuſtenance, that our bodie be onely maintained for the ſeruice of God, and not ſtrengthened to rebell againſt the ſpirit.

The Oblation.

We wil offer our ſelues to God, to be depriued, for the loue of him, of all corporall delightes whatſoeuer: contentinge our ſelues with thoſe things only, which are meerly neceſſary, yea and patiently

tiently to endure the wãt of thoſe alſo, if they be taken from vs.

Tueſday.

THE 34. EXERCISE.

BLeſſed be yee that honger now, for yee ſhalbe ſatiated. *Luc. 6. v. 21.*

I will ſatiate her poore, with bread. *Pſal.* 131. *v.* 15.

The poore ſhal eate and ſhalbe filled, and they ſhall praiſe our Lord that ſeeke after him. *Pſal. 21. v. 27.*

Eate and drinke yee my frends, and be yee inebriated my deareſt. *Cantic. 5. v. 1.*

The Conſideration.

We wil conſider, that God doth in this preſent life, ſuſtaine his elect with grace and ſpiritual conſiderations, wherewith he doth ſo

refreſh and ſatiate them, that all the riches of the Kinges and Princes of this world, cannot be compared with the riches and treaſures of them.

The Thankeſgiuing.

Wee will yelde thankes vnto God, that he hath communicated him ſelfe ſo liberallye to his creatures, whom he inuiteth thus to his Table. Come eate & drinke my frendes, and be yee inebriated my deareſt. Nay he goeth frō dore to dore to call them to this banket, and therefore in another place he ſayeth. *Apoc.* 3. *v.* 20. Behold I ſtand at the dore, & knock, if any man open vnto me, I will ſupp with him, and he with mee.

The Confuſion

We will be aſhamed, that we haue deſpiſed and made ſo light of this heauenly Manna, and haue preferred before it, the Onions & Garlicke

Garlicke of Egipt, that is to ſay, our ſenſuall delightes.

The Petition.

We wil deſire God to communicate vnto vs this heauēly bread, and ſuffer it neuer to be wantinge vnto vs.

The Oblation.

We will offer our ſelues to ſuffer any famine of corporal foode whatſoeuer, rather then to want that heauenly foode, without the which, our ſoule famiſheth, and dyeth for honger.

Wenſday.

THE 35 EXERCISE.

HOw ſweete are thy ſpeeches to my iawes? ſweeter thē honie to my mouth. *Pſal.* 118. *v.* 103. Thou haſt prepared in my ſight, a Table againſt them that trouble

refreſh and ſatiate them, that all the riches of the Kinges and Princes of this world, cannot be compared with the riches and treaſures of them.

The Thankeſgiuing.

Wee will yelde thankes vnto God, that he hath communicated him ſelfe ſo liberallye to his creatures, whom he inuiteth thus to his Table. Come eate & drinke my frendes, and be wee inebriated my deareſt. Nay he goeth frō dore to dore to call them to this banket, and therefore in another place he ſayeth. *Apoc.* 3. *v.* 20. Behold I ſtand at the dore, & knock, if any man open vnto me, I will ſupp with him, and he with mee.

The Confuſion.

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Garlicke of Egipt, that is to ſay, our ſenſuall delightes.

The Petition.

We wil deſire God to communicate vnto vs this heauēly bread, and ſuffer it neuer to be wantinge vnto vs.

The Oblation.

We will offer our ſelues to ſuffer any famine of corporal foode whatſoeuer, rather then to want that heauenly foode, without the which, our ſoule famiſheth, and dyeth for honger.

Wenſday.

THE 35 EXERCISE.

HOw ſweete are thy ſpeeches to my iawes? ſweeter thē honie to my mouth. *Pſal.* 118. *v.* 103. Thou haſt prepared in my ſight, a Table againſt them that trouble me.

me. *Pſal. 22. v. 5.*

Wiſedome hath builte her a howſe, ſhe hath mingled her wine, and ſet a Table. *Prou. 9. v. 1.*

Come yee, eate my bread and drink my wine which I haue mingled for you. *Ibid. v. 4.*

The Conſideration.

We will conſider how rich and plentifull of all things the Table of the holie Scriptures is, which God hath prepared within his houſe, to wit, his Church, wherin all both great and little may finde conuenient foode. For there the weake are fedd with tender meates, the ſtronger, with ſtronger meates, that is to ſay, with the doctrine of perfection.

The Thankeſgiuing.

We will geue thankes to God, for the ſinguler benefit that he hath heretofore fed and ſtill doth feede our ſoules, with his heauen-

lie

lie doctrine, which is not grounded vpon naturall reaſon, which oftentimes is deceaued, nor vpon the opinions of philoſophers and wiſemen of the worlde, who in many thinges do erre, but vpon the authoritie of the moſte high God, who cannot be deceaued, & is the principal & original truth, for he it is, that reuealed it vnto vs.

The Confuſion.

We wil be aſhamed that we haue ſo highlie eſteemed of this benefit, and haue bene ſo ſlacke and negligent in making profit therof. For if the Pagans had ſo great eſteeme and regard of the Oracles of Apollo, how much ought we to eſteeme (not of the Oracles of Apollo, a falſe and counterfait God) but of the true and eternal God, who cannot deceaue, nor be deceaued?

The Petition.

We will beſeech God with the Prophet Dauid, to vncouer our eyes, that is to ſay, to remoue the veile of ignorance from them, & reſtore our ſight, that we may cõſider the meruailes of his law, and eate of that heauẽly bread, which on the Table of the diuine Scriptures, is propoſed vnto vs to be eaten, that it be not vnto vs, like vnto bread kept vp in a Pantrie.

The Oblation.

Wee will offer to God, our vnderſtanding, perſwaſible, and readie to beleeue all thinges reuealed vnto vs in the diuine Scriptures, and our will prompt and flexible in all things, to obey whatſoeuer is commaunded, or counſailed vs therein.

Thurſ-

Thurſday.

THE 36. EXERCISE.

MAn hath eaten of the bread of Angels. *Pſal. 77. v. 25.*

Vnles yee eate the fleſh of the Sonne of man, and drinke his bloud, yee ſhall not haue life in you. *Ioh. 6. v. 54.*

He that eateth my fleſh, and drinketh my bloud, hath life euerlaſting. *Ibidem.*

He that eateth my fleſh, and drinketh my bloud, remayneth in mee, and I in him. *Ibid.*

This is the bread which deſcended from heauen, he that eateth of this bread, ſhall liue for euer. *Ibid.*

The Conſideration.

We will conſider how admirable & diuine that Table is, which God

God hath placed in his Church. That is to ſay, of the moſt holie Sacramẽt of the Euchariſt, wherin the bodie of Chriſt is geuen vs to be eaten, and his bloud to be drunke.

The Thankeſgiuing.

Wee will geue thanks to God for ſuch an infinit benefit, which driueth eũe the Angelical ſpirits, into admiration and amazement.

The Confuſion.

Wee will be aſhamed, that we haue forgotten and neglected to eate this bread, which ſtrengtheneth the harte of man, and that we haue preſumed to come to this heauẽly Manna, without due preparation.

The Petition.

We will beſeech God to geue vs continual honger of this celeſtial bread, and to grant vs interior deuotion as often as we come to this

Table

Table of our Lord.

The Oblation.

We will offer to our Lord our harte, to transforme it by that moſt noble Sacrament, into himſelfe, that it beinge deade to the world, may liue to him alone.

Friday.

THE 37. EXERCISE.

THey gaue me gawle to eate, and vineger to drinke. *Pſal. 68. v. 22.*

He hath filled me with bitter thinges, and geuen me wormewoode to drinke. *Thren. 3. v. 13.*

The Conſideration.

We will conſider that Table ful of torments (gawle and vineger) which the vngratefull Iewes prepared for Chriſt our Sauiour, and of which Chriſt for our loue did volun-

voluntarilie and willinglie taſte.

The Thankeſgiuing.

We will geue thankes to him, that he would taſte of thoſe moſt bitter meates for our ſake, to the ende he might deſerue heauenlie ſweetnes for vs, and that he hath deliuered vs from that eternall bitternes and amaritude, which is prepared for the damned in hell.

The Confuſion.

We will be aſhamed that Chriſt hauing drunke gawle for vs vpon the Croſſe, we haue ſo often offered him the gawle of our ſinnes to drinke.

The Petition.

Wee will beſeech God to geue vs teares of compaſſion, wherwith to bewaile thoſe thinges he ſuffered for our redemption, and that thoſe may be our bread day and night, with which in the remembrance of his puniſhments,

we may mingle our meates.

The Oblation.

We will offer our ſelues to God, to ſuffer all bitternes and all paines howe ſharpe ſoeuer, for the loue of him, who ſuffered ſo great thinges for the loue of vs: and we will humbly beſeech him, that he alwayes geue vs of his cupp to drinke, becauſe it is not fitt, that vnder a thorny head, there ſhould be delicate members.

Satturday.

THE 38. EXERCISE.

FIre, brimſtone, and the ſpirit of ſtormes, the portion of their Cupp. *Pſal.* 10. *v* 7.

If any man ſhal adore the beaſt and his Image, and ſhall receiue his character in his forhead, or in his hand, this man ſhall drinke of

of the wine of the wrath of God, which is mingled with ſweet wine, and he ſhall be tormented with fire, and brimſtone, in the ſight of the holy Angels. *Apoc.* 14. *v.* 9.

Their worme dyeth not, & the fire is not quẽcheable. *Mat.* 9. *v.* 43.

The Conſideration.

We will conſider how dreadful and horrible that Table is, which God hath prepared for ſinners in hell, where they ſhalbe fedd with all manner of bitternes that can be imagined, where the couetous riche glutton craueth one droppe of water to coole the heate of his tongue, & yet cannot obtaine it.

The Thankeſgiuing.

We will geue thankes to God that we are not yet in hell, where as we haue deſerued it, as often as we haue committed any mortall ſinne.

The Confuſion.

We will be aſhamed, conſide-
ing how little fruite the feare of
heſe terrible tormentes, haue
rought in vs, daringe to offend
od with our ſinnes, notwithſtā-
inge we beleeue moſt certainely
hat theſe torments are prepared
or ſinners.

The Petition.

We will beſeech God, to wound
ur fleſh with the feare of theſe
aines, and feed vs with the ſame,
hat if the conſideration of his
oodnes, and of the benefits he ſo
berally beſtoweth vpon vs, be
ot ſufficient; to ſoften and mol-
ifie the hardnes of our heart, the
eare of theſe paines may hinder
nd reſtraine vs.

The Oblation.

Wee will offer to God the Fa-
her, the ſorrowes and bitternes
hich Chriſt taſted in his Paſſion,
and

and likewiſe the ſorrowes of the moſt bleſſed Virgin Marie, and al the holy Martyrs, that by them he will deliuer vs from thoſe euerlaſtinge torments, which the damned doe ſuffer in hell.

Sonday.

THE 39. EXERCISE.

AND the Lord God of hoſtes will make vpon this mountaine for all his people, a banket of fat thinges, a vintage banket, of thinges as fat as marrow, of a vintage purged from the dregs. *Eſa.* 25. *v.* 6.

I diſpoſe for you, as my Father hath diſpoſed for mee, a kingdom that you may eate at my Table in my kingdome. *Luc.* 22. *v.* 29.

Bleſſed are they that are inuited to the marriage ſupper of the lambe.

ambe. *Apoc.* 19. *v.* 9.

They ſhall drinke their fill of he plenty of thy houſe, and thou halt geue thē drinke of the Torent of thy delightes. *Pſal.* 35 *v.* 9.

When thy glory appeareth, I halbe filled, and ſaciated at the ull. *Pſal.* 16. *v.* 15.

The Conſideration.

We will conſider that heauenie table, which God hath prepaed in heauen for the iuſt, where he bread which is ſet before them o eate, is God himſelfe, by the iſion or ſight of whom they are made happy; by the eatinge of which bread, they are ſo ſatiated & contented, that they can deſire no more.

The Thankeſgiuing.

We will yelde thankes to God, that he hath prepared for vs, ſuch wonderfull good thinges in heaten, and hath alſo promiſed them

vnto

vnto vs, and ſtirreth vs vpp t hope and deſire them, and geuet vs ſufficient ayde for the obtay ning thereof.

The Confuſion.

We wilbe aſhamed, that wher as God hath created vs to eat the bread of Angels, that is to ſay to haue the fruition of God, we haue delighted rather in the foode of beaſtes (voyde of reaſon) and haue ſo fedd thereof, that we haue oftētimes for it expoſed our ſelues to the daunger of looſinge the foode of eternall felicitie.

The Petition.

We wil beſeech God that by no meanes he permit vs, to be caſt out of that heauenly banket, but nomber vs amongſt them which are to ſit downe thereat, although we be the leaſt & loweſt of thē all.

The Oblation.

Wee will offer to God the Father,

her, the merits of Ieſus Chriſt our Redeemer, together with the merits of all the Saincts, that by their interceſſion he geue vs a place in heauen. We will alſo offer our ſelues to ſuffer all honger, and other calamities of this preſent life, rather then to looſe the ſatietie, and ſweet repoſe of the houſe of God.

When we paſſe by a Church.

THE 40. EXERCISE.

VErely our Lord is in this place; this place is no other thē the houſe of God, and the gate of heauen. *Geneſ 28. v. 16.*

Is it therefore to be thought, that God doth truely dwell vpon the earth. 3. *Reg.* 8. *v.* 27.

If the heauens, and the heauens of heauens cannot containe thee, how

how much leſſe this houſe? *Ibid.*

My houſe ſhalbe called, th houſe of prayer. *Matt.* 21. *v.* 13.

An Inſtruction.

As ofte as we paſſe by a Church vnleſſe we are in great haſte, w ſhould goe into it, and there wor ſhip and adore almightie God truely and really preſent in th moſte holy Sacrament of the Al tar, and humbly commende ou ſelues vnto that Saincte, vnto wh the Church is dedicated: & whe ther we go into the Church or no we may exerciſe our ſelues in thes pointes following.

The Conſideration.

Wee will conſider the goodne of God, who departinge from vs leaueth himſelfe preſent with vs in the moſt holy Sacrament of th Euchariſt, and ordained Temple to be built, wherein the ſame Sa crament might be continualli

kept

kept, which ſhould be vnto vs as places of refuge, whereunto wee might haue recourſe in al our neceſſities, and implore the aſſiſtance of God; wherin alſo God would haue his Sainctes to be honored, for it is a thinge pleaſinge vnto him, to haue the Churches called by their names, & therin by their merits and interceſſion, he geueth many and ſinguler gifts and bleſſinges to men.

The Thankeſgiuing.

We will geue thankes to God, for thoſe great benefits contained in the precedent conſideration.

The Confuſion.

Wee will be aſhamed, that we haue bene ſo ſlacke, and negligent in viſiting of Churches, and that haue carried our ſelues ſo vnreuerentlie, and vndeuoutlie in them, when we were therin.

The Petition.

We will craue of God, ſome eſpeciall grace, which we doe then moſt of all want, and that by the interceſſion of that Saincte, vnto whom the Church is dedicated.

The Oblation.

We wil offer to God, all the merits of that Saincte, of whom the Church is named: and wee will praiſe and glorifie God, for the gifts and graces, graunted to the ſame Saincte.

When We accompanie the bleſſed Sacrament carryed in the Streete.

THE 41. EXERCISE.

HE was ſeene vpon the earth and he conuerſed with men. *Bar. 3. v. 38.*

Behold I my ſelfe will ſeeke out my ſheepe, & viſit them as a Shepheard

pheard viſiteth his flocke. *Ezech. 34. v. 11.*

I will feede my ſheepe, and I will make them to lie downe to reſt, ſaith our Lord God. That which was loſt, I will ſeeke out, & that which is broken, I will binde together, and that which is feeble I will ſtrengthen, and that which is fat and ſtronge, I will ſo keepe. *Ibid. v. 15.*

And behold I am with you all dayes euen vnto the conſummation of the world. *Mat. 28. v. 20.*

The Conſideration.

Wee will conſider the goodnes of God, who was not contented to come into the worlde and liue amongſt men, and by his doctrine and example to inſtruct them, but ſo ſittinge in his glorie, at the right hand of his Father in heauen, vouchſafeth to remaine amongſt men in the moſt holie Sa-

crament of the Euchariſt, & doth viſit them and enter into theire houſes, that he may beſtow his benefits vpon them.

The Thankeſgiuing.

We will yelde thankes to God for that ſinguler benefit, contayned in the precedēt conſideration.

The Confuſion.

We will be confounded that we are ſo vngratefull to God, for ſo great and maine a benefit, & haue ſo little memory therof. Alſo that we are ſo weake and colde in the loue and ſeruice of this our moſt good, and liberall Lord.

The Petition.

We will beſeech God, to viſit our heartes with his grace, and thereby to expell out of them all inordinate affection, with all thinges which to his diuine Maieſtie ſhalbe diſpleaſinge. We will alſo pray vnto God, for the ſicke perſon,

perſon, vnto whom the moſt holie Sacrament of the Euchariſt is carried.

The Oblation.

Wee will offer to God the Father, the benignity, clemency and liberality of his moſt beloued ſonne, which he vſed towards men, and we wil glorifie the Father, the Sonne and the holy Ghoſt, for the ſame.

When we paſſe by ſome godlie Image.

THE 42. EXERCISE.

GOd created man after his owne Image and likenes *Geneſ. 1. v. 27.*

For he is the brightnes of eternall light, and the vnſpotted glaſſe of the Maieſtie of God, and the Image of his goodnes. *Sap. 7. v. 27.*

Thou ſhalt make alſo two gol-

den Cherubins caſt in a molde, & ſhalt be ſet on eache ſide of the Tabernacle, one. *Exod. 23. v. 18.*

Make a braſen Serpent, and ſet it vp for a Signe, he that is wounded and beholdeth it, ſhall liue. *Numb. 21. v. 8.*

Salomon made in the Tabernacle, two Cherubins, of Oliuetymber, and ſet them in the middle of the inner part of the Temple. *3. Reg. 6 v. 25.*

As we haue borne the Image of the terrene, let vs alſo carrie the Image of the celeſtiall. *1. Cor. 15. v. 49.*

The Conſideration.

We will geue vnto the Image due reuerence, and adore in it him whom it repreſenteth, whether it be of the moſt ſacred Trinitie, or of God the Father, or Ieſus Chriſt true God and man, and acknowledge him to be our Kinge, our Lord,

Lord, & our Creatour, by whom we are gouerned and ſuſtayned. If it be the Image of the bleſſed Virgin Marie, we will acknowledge her to be the moſt holie of al creatures. If of any other Saincte, we will acknowledge him to be the frende of God, and a cittizen of our heauenly country, whom God hath exalted vnto great honour in heauen, and would haue him to be worſhipped and honoured here on earth.

The Thankeſgiuing.

Wee will thanke God, that he would haue Images to be in Oratories and Churches, partlie for a remedie againſt obliuion, partlie for our inſtruction, and comfort, partlie to be as a booke layde open, wherein the illiterate & ſuch as could not read in other books, might reade in theſe. Moreouer we will geue thankes vnto God,

that he hath imprinted the Image of his Maieſtie, in our ſoules.

The Confuſion.

Wee will be aſhamed, that we haue defiled and defaced with our ſinnes and offences, the Image of God imprinted in our ſoules.

The Petition.

We will beſeech God to reſtore within vs his Image againe, and poliſhe it a new, that his Image being pure and amiable in vs, we may pleaſe him alone. And we wil deſire alſo of God, by the merits and interceſſion of that Saincte, whoſe Image it is, ſome eſpeciall grace which we want.

The Oblation.

We will offer to God, the adoration and reuerence which al the Angels, and electe in heauen doe exhibit and yelde vnto him, and we will praiſe and glorifie God with them all.

When

When thinges happen contrary to our Will.

THE 43. EXERCISE.

NOt my wil but thine be done. *Luc. 22. v. 42.*

O Lord, ô Lord omnipotent Kinge, all thinges are vnder thy commaund, and there is nothing can reſiſt thy power. *Heſth. 13. v. 9.*

Can we reſiſt the will of God? *Geneſ. 50. v. 19.*

The Conſideration.

We wil conſider, that God doth gouerne all thinges with an vnſpeakeable prouidence, and that his wayes & iudgments are moſt holie, although for the moſt part, they are hidden from vs, and therfore we will endeuour to conforme our ſelues, to his diuine will, in all euents.

that he hath imprinted the Image of his Maieſtie, in our ſoules.

The Confuſion.

Wee will be aſhamed, that we haue defiled and defaced with our ſinnes and offences, the Image of God imprinted in our ſoules.

The Petition.

We will beſeech God to reſtore within vs his Image againe, and poliſhe it a new, that his Image being pure and amiable in vs, we may pleaſe him alone. And we wil deſire alſo of God, by the merits and interceſſion of that Saincte, whoſe Image it is, ſome eſpeciall grace which we want.

The Oblation.

We will offer to God, the adoration and reuerence which al the Angels, and electe in heauen doe exhibit and yelde vnto him, and we will praiſe and glorifie God with them all.

When thinges happen contrary to our Will.

THE 43. EXERCISE.

NOt my wil but thine be done. *Luc. 22. v 42.*

O Lord, ô Lord omnipotent Kinge, all thinges are vnder thy commaund, and there is nothing can reſiſt thy power. *Heſth. 13. v. 9.* Can we reſiſt the will of God? *Geneſ. 50. v. 19.*

The Conſideration.

We wil conſider, that God doth goueme all thinges with an vnſpeakeable prouidence, and that his wayes & iudgments are moſt holie, although for the moſt part, they are hidden from vs, and therfore we will endeuour to conforme our ſelues, to his diuine will, in all euents.

The Thankeſgiuing.

We will yelde thankes to God, for all thoſe thinges which he ordaineth and diſpoſeth about vs, and acknowledge him to be our Father, who loueth vs moſt tenderlie, and in all things intendeth our good.

The Confuſion.

Wee will be aſhamed, conſidering our ignorance, out of which oftentimes we deeme that thinge to be moſte profitable vnto vs, which his hurtful and pernicious; We will conſider alſo, that for our ſinnes, wherwith we haue offended God, wee haue deſerued, that all thinges ſhould fall out contrary and aduerſe vnto vs, and that in nothinge we ſhould haue proſperous ſucceſſe.

The Petition.

We wil beſeech God to geue vs true conformitie to his will, and graunt

graunt, that although all things ſhould fall out contrary to our will in our temporall affaires, yet that in ſpirituall matters we may daiely profit and encreaſe.

The Oblation.

We will offer our ſelues wholly and entirelie to the ordinance of God, and beſeech him ſo to diſpoſe of vs, and all that is ours, as he knoweth will redound moſt to the honour, glorie, and ſeruice of himſelfe.

When we ſee any dead bodie.

THE 44. EXERCISE.

BVt you ſhal die like men. *Pſal.* 81. *v.* 7.

It is decreed that all men ſhall one day die, and after that iudgment. *Hebr.* 9. *v.* 27.

Bleſſed are the dead which die

in our Lord. *Apoc. 14. v. 13.*

O death how bitter is the remẽbrance of thee, to a man that taketh delight in his welth? *Eccleſ. 41. v. 1.*

The Conſideration.

Wee will conſider, that we alſo one day ſhall die, knowing nether the day nor hower of our death.

The Thankeſgiuing.

We will geue thankes to God, that he hath prolonged our life, and time of penance, and hath mercifully expected our conuerſion vnto penance, and amendement of life.

The Confuſion.

Wee will be aſhamed, conſidering how negligent and ſlacke we are, in performing that for which our life was geuen, and allotted vnto vs, notwithſtanding it is ſo ſhorte and vncertaine.

The Petition.

Wee will beſeech God, to geue vs the continuall memory of our death, and grace to imploye the time of our life well. We wil pray alſo for the partie deceaſed, that God woulde make him partaker of his heauenly kingdome.

The Oblation.

Wee will offer to God the Father, the death of his only begotten Sonne our Redeemer, that by the merits of him, he haue mercy on the ſoule of the deceaſed perſon, and reforme our life, and diſpoſe it vnto a good and happie death.

When it raineth.

THE 45. EXERCISE.

HE that couereth the heauens with clouds, and prepareth raine

raine for the earth. *Pſal.* 146. *v.* 8.

Watering the moũtaines from his ſuperiour Regions, the earth ſhall be filled with the fruite of his workes. *Pſal.* 146. *v.* 13.

He maketh his Sunne to ariſe vpon the good and badd, and raineth vpon the iuſt & vniuſt. *Matt.* 5. *v.* 45.

Thou ô God wilt ſegregate a voluntarie raine, for thy inheritance. *Pſal.* 67. *v.* 10.

He deſcended like raine into a fliece of wooll, and like dropps, diſtillinge vpon the earth. *Pſal.* 71. *v.* 6.

The Conſideration.

We will conſider what a prouident care God hath, in viſiting & watring the earth with raine, that it may bringe forth fruite for vs, in her due ſeaſon.

The Thankeſgiuing.

We will yelde thankes to God, for

for the benefit of this materiall raine, and for the ſpirituall raine of his grace, doctrine, and holy inſpirations, wherewithall he wateringe our ſoules, maketh them bring forth the fruites of vertues and good workes.

The Confuſion.

We will be aſhamed, conſideringe our drienes, and barrennes in good workes, not becauſe God withdraweth from vs his ſpiritual raine aforeſaide, but becauſe, we like naughty & accurſed ground, do bring forth thiſtles & thornes.

The Petition.

We will craue of God his heauenly raine, and that he vouchſafe, like a good huſbande-man, to purge and purifie the ground & ſoyle of our ſoules from thornes, and thiſtles of ſinne, and take away from them all the naughtines of temporall deſires, and ſenſuall

ſuall appetites, and make them fertill in bringing forth the fruite of vertue.

The Oblation.

We will offer to God our ſoules, which are before him like earth without moiſture, and acknowledge that all the goodnes thereof, proceedeth from him, from whom, as it were from a ſpiritual heauē, the raine which cauſeth fertilitie in our ſoule, doth deſcende.

When there is a tempeſt.

THE 46. EXERCISE.

THe ſpirit of ſtormes fulfil the will of our Lord. *Pſal.* 148. *v.* 8.

Behold a whirle-wind the fury of our Lord going forth. *Ierē* 30. *v.* 23.

Let not the tempeſt of water drowne mee. *Pſal.* 68. *v.* 16.

Ieſus rebuked the winde & the tem-

tempeſt of water, and it ceaſed, & there was made a great calme. *Luc.* 8. *v.* 24.

The Conſideration.

We will conſider, that horrible tempeſt and alteration of all the Elements, which is to goe before the day of iudgement, whereby God will ſignifie, how ſeuere and terrible that iudgement ſhall be, which he is to execute ſone after.

The Thankeſgiuing.

We will geue thankes to God, that he forewarneth vs of this tempeſt, and reneweth in vs, the memory of that dreadfull day, that it finde vs not vnprepared. We will alſo geue thankes to him for his clemencie, in that he hath oftentimes preſerued vs from the tempeſt of temptations, either by preuentinge vs from hauinge them, or if we haue them, by ſo temperinge them, that we may

ſuſtaine

ſuſtaine them, geuing vs ſtrength not to yelde vnto them.

The Confuſion.

We will be aſhamed, conſideringe the tempeſts of our hearte, which thorough our inordinate Paſſions, are made turbulent like the Sea, which cannot be calmed.

The Petition.

We will beſeech God to commaund by his word, the tempeſts of our heart to be quiet, and reſtore vnto vs our deſired tranquillity, for aſmuch as his diuine Maieſtie dwelleth not, but in a quiet and peaceable heart. We will beſeech him alſo to preſerue vs henceforth, frō ſtormes & tempeſts, that we may ſerue him in peace, and tranquillitie of minde, and make vſe of his benefits.

The Oblation.

We will offer to God that perfecte tranquillitie, and ſerenitie, which

which the ſoules of the Sainctes enioye in heauen whither no tempeſt can approach, and wee will praiſe and glorifie him for the ſame.

When We beholde the Sunne.

THE 47. EXERCISE.

OVr Lord hath made the Sunne to rule the day, and the Moone to rule the night. *Pſal.* 135. *v.* 8.

There ſhall riſe to you, that feare my name, the Sunne of Iuſtice. *Malach.* 4. *v.* 2.

The eyes of our Lord are much more ſhining then the Sunne, beholding euery where al the wayes of men, and the profunditie of the deepeſt places, and the hartes of men. *Eccli* 23. *v.* 28.

The iuſt ſhall ſhine like the Sunne.

Sunne. *Matt.* 13. *v.* 43.

The Conſideration.

Wee will conſider, what a glorious lampe God hath prouided vs to enlighten the world. We will cõſider moreouer, that God is the Sunne of iuſtice, and a light vnacceſſable, which cannot be ſeene of any creature, vnles it be ſtrẽgthened and enabled by his diuine light.

The Thankeſgiuing.

We will geue thankes to God, for that ſingu!er benefit wherwith he adorneth vs, geuing vs the materiall Sunne to illuminate vs, & for the interiour light of faith, whereby he geueth vs both the true knowledge of his diuine Maieſtie, and of his heauenly miſteries, and diſpelleth from our ſoules the darkenes of errour, & geueth vs grace to driue away from them, the darkenes of ſinne, making

king them brighter then the Sun.

The Confuſion.

We will be aſhamed, that when light came into the world, we loued darknes better thē light, being of the nomber of thē who would not vnderſtand and learne to doe well.

The Petition.

We will beſeech God to beſtow on vs his light and veritie, that wee being free from all fainednes and deceite, like children of light, may goe before him in veritie, as the day ſtarre before the Sunne.

The Oblation.

We will offer to God, that perpetual light which the bleſſed do enioy in the heauenly Ieruſalem, where the lampe that doth illuminate it, is the lambe of God, which is farr more bright and reſplendent, then this our Sunne, for which we will praiſe and glorifie

rifie him.

When We beholde the Heauens.

THE 48. EXERCISE.

OVr Lord hath prepared his ſeate in heauen, and his kingdome ſhall raigne ouer all. *Pſal. 102. v. 19.*

Who is like our Lord God who dwelleth in the higheſt, and beholdeth the loweſt in heauen and earth. *Pſal. 112. v. 5.*

Reioyce and be gladd, becauſe your reward is copious in heauen. *Matt. 5. v. 12.*

But our conuerſation is in heauen. *Philipp. 3. v. 20.*

The Conſideration.

We will conſider, that the heauens are a ladder or ſtaires to aſcend vnto our Father, and our country for which we were crea-

ted

ted. We will conſider alſo, that we are baniſhed men, and trauailers in this world.

The Thankeſgiuing.

We will giue thankes to God, that he hath prepared for vs, ſuch a magnificent beawtifull and ſpacious pallace. For if it ſeeme ſo wonderfull beawtifull exteriourlie and farre off, how great is it within? the beawtie whereof none but the eyes of the bleſſed can beholde.

The Confuſion.

We will be aſhamed to ſee, how our heart is drowned in terrene & earthlie thinges, and that our cõuerſation, our cogitations, & deſires, are conuerſant, not in heauen, but in earth.

The Petition.

Wee will beſeech God, that he doe not allot vs a terrene inheritance amongſt the childrẽ of this world:

worlde: but that he ſo gouerne & direct our life, that by vſing temporall goods aright, to his glorie, we may be worthy to obtaine eternall.

The Oblation.

We will offer to God our ſoules, that of them he make him ſpirituall heauen, where he may deſire continually to dwell.

When we beholde Fire.

THE 49. EXERCISE.

OVr God is a conſuming fire. *Hebr.* 12. *v* 29.

Who makeſt ſpirits thy Angels, and thy Miniſters a flaming fire. *Pſal.* 103. *v* 4.

I came to put fire into the world and what will I, but that it burne. *Luc.* 12. *v.* 49.

Which of you can dwell wi
co

conſuminge fire? or which of you can dwell with euerlaſtinge combuſtions. *Eſa. 33. v. 14.*

Are not my wordes as it were, a fire? ſaith our Lord. *Ierem. 23. v. 29.*

The Conſideration.

We will conſider, how terrible the fire of hell is, in compariſon wherof this of ours is but a painted fire. Wee will conſider moreouer that God is a cõſuming fire, and that Chriſt came to put fire vpon the earth, and deſireth nothing elſe but that it ſhould burne in our hearts, expellinge from thence all coldnes.

The Thankeſgiuing.

We will geue thankes to God, that he hath geuen vs materiall ſo very neceſſary for our vſes, and that he kindleth and enflameth the heartes of his Seruants the loue of his Maieſty, by the of the holy Ghoſt.

The Confusion.

We will be ashamed, considering the tepiditie and coldnes of our heartes, in the middest of so great a fire, as that which Christ put vpon the earth, that is to say, when he wrought such wonderful and stupendious miracles therin; All which notwithstanding, we remaine voide of all warmth, and colder then ice.

The Petition.

We will desire God to kindle in our hearts, the same fire, and incessantly to conserue it, that it be neuer extinguished, but encrease daily more and more.

The Oblation.

We will offer to God, that most ardent loue of the Seraphins, who burne with the loue of his diuine Maiestie, that their feruour may supplie our tepiditie and coldnes

When We behold Water.

THE 50. EXERCISE.

I Will geue freely a fountaine of liuinge water, to him that thirſteth. *Apoc. 21. v. 6.*

Two euill things hath my people done, they haue forſaken me the fountaine of liuing water, and digged to themſelues broken Ciſternes which cãnot holde water. *Ierem. 2. v. 13.*

Vpon the water of refection, he hath bredd me vpp. *Pſal. 22. v. 2.*

Had not our Lord bene within vs, perhaps the waters had ſwallowed vs vpp. Our ſoule paſſed thorough a Torrent, or floud, perhaps our ſoule had paſſed thorough an intollerable water. *Pſal. 123. v. 3.*

The Conſideration.

Wee will conſider, that God is the fountaine of liuinge water, from whence all thinges, which haue any being or any manner of perfection, doe flowe: and that he is a Maine Sea, or boũdles Ocean of all perfection, wiſedome, mercie and goodnes.

The Thankeſgiuing.

We will yelde thankes to God, that he geueth vs water for our daily vſes, and that by the touch of his moſt holie and pure fleſh, when he pleaſed to be baptized in Iordane by S. Iohn the Baptiſt, he ſanctified all waters, and gaue them vertue to regenerate ſoules in holy Baptiſme, & purifie them from all filth of ſinne.

The Confuſion.

We will be aſhamed, conſidering how ſmall a time that puritie which was geuen vs in the font

of ſacred Baptiſme, endured, for-aſmuch as ſoone after, we returned to contaminate and defile our ſoules againe, with the ſpotts of ſinne.

The Petition.

Wee will beſeech God, to waſh and refreſh vs with the water of his grace, and to geue vs the water of teares, to waſh away the filth wherewith ſinne hath defiled our ſoules.

The Oblation.

We will offer to God, that water mixt with bloud, which flowed from the ſide of Chriſt our Redeemer, when he died for vs vpon the Croſſe, and was transfixed, or pierced thorough with a ſpeare.

When We behold Feildes and grounds.

THE 51. EXERCISE.

THe mountaines aſcende and the Feildes deſcende into the

place which thou haſt ordayned for them. *Pſal.* 103. *v.* 8.

The Feildes ſhalbe repleniſhed with plentie. *Pſal. 64. v. 18*

Huſband thy ground diligentlie. *Prouerb. 24. v. 27.*

I paſſed by the Feilde of a ſlothfull man, and by the vineyard of a fooliſh man, and beholde the nettles had ouer-growen it, and thornes had couered it all ouer, & the fences were broken downe.

The Conſideration.

Wee will conſider, that the Church is the Feilde of God, wherin his word is ſowen, and that he tilleth and watereth it, with great care and diligence, by his Miniſters and Seruants, whom he ſendeth inceſſantly to ordre and huſband this Feilde, from whence he gathereth moſt plētifull fruite into the barne of his heauenlie kingdome.

The Thankeſgiuing.

We will yelde thankes to God, that he hath geuē vs Feildes from whence we may haue wheate and and other kinde of corne, for the ſuſtentation of our humane life, and that he is moſt careful to ſow in our heartes his grace, and the good ſeed of holie workes, and rightfull deſires.

The Confuſion.

We will be confounded, conſidering how often our Lords ſeed hath periſhed in the feilde of our ſoule, & brought forth no fruite, either becauſe we ſuffered it to lie open without fence to the tentations of Satan, or that it was too ſtonie and harde, or that it wanted the moiſture of deuotion, or that it was full of thornes, that is to ſay, of immoderate care and affection of worldlie and terrene thinges.

The Petition.

We will beſeech God to cleanſe this feilde, and fence it in with his cuſtodie, and that he will take from thence the ſtony hardenes, and moiſten it with the water of deuotiõ, that it may yelde fruite, not only thirtie, but ſixtie, and a hundred folde.

The Oblation.

We will offer to God, the labours which Chriſt hath ſuſtayned in tilling and manuring this feilde, watering it with his bloud. Wee will offer alſo, the labours which the Apoſtles the firſt ſowers of the Goſpell, and the holy Doctors & preachers of the Church, haue ſuſtayned: & we will beſeech him, that he will not permit ſo great labours, to be fruitles vnto vs.

When we beholde Hills or Mountains.

THE 52. EXERCISE.

I Lifted vp my eies vnto the hils, frō whence ſhal come my ayde. *Pſal.* 120. *v.* 1.

Who ſhall aſcende vpp to the mountaine of our Lord, or who ſhall ſtand in his holy place. *Pſal.* 23. *v.* 3.

They that truſt in our Lord, ſhall be as the Mount Sion. He that dwelleth in Ieruſalem ſhall neuer be moued. *Pſal.* 124. *v.* 1.

The hill of God is a fatt hill, a fruitfull hill, a hill wherin it pleaſeth God to dwell, for God will dwell therin for euer. *Pſal.* 67. *v.* 16.

The Conſideration.

We will lift vpp the eyes of our vnderſtandinge, vnto that moſt high and loftie hill, that is to ſay,

allmightie God, from whence our ayde and al our good proceedeth, and vnto the other leſſer hils, that is to ſay the Sainctes, from whom water of Gods mercy diſtilleth vpon vs in this vale of teares, becauſe by their interceſſion & merits, God beſtoweth vpon vs his manifolde gifts.

The Thankeſgiuing.

We will yelde thankes to God, for that he hath geuē vs hils from whēce we may haue water for our vſe, and wheron our Cattaile may feed, and where we may haue ſtore of wood and other thinges neceſſarie for our vſe: We will alſo geue him thankes that he hath ſo great a care of his Church, wherein his ſheepe are fedd, with wonderfull and diuine foode.

The Confuſion.

We will be aſhamed, to ſee our ſelues ſuch weake & feeble ſheep, not-

notwithſtandinge we feed vppon this mountaine, moſt plentifull & aboundinge with moſt holeſome paſtures.

The Petition.

Wee will beſeech our Lord, to bring vs to that mountaine where he with his Sainctes dwelleth, and to ſatiate vs with the cleare viſion of himſelfe, and refreſh his beloued ſheepe, with the eternall and moſt pleaſant paſtures thereof.

The Oblation.

Wee will offer to God, the labours and torments, which Chriſt ſuffered for our ſake, aſwell on the mount of Oliuet, where, out of his exceſſiue griefe and agonie, he ſweeat bloud, as alſo vppon the mount Caluary where he was crucified, that thorough the merit thereof, he may bringe vs vnto his mountaine of glorie.

When we beholde Trees.

THE 53. EXERCISE.

PRaiſe our Lord all yee fruite bearinge trees, and all ye Cedars. *Pſal.* 148. *v.* 9.

And he ſhalbe like a tree, which is planted by a ſtreame of water, which ſhall yelde his fruite in due ſeaſon, and his leafe ſhall not fall of, and whatſoeuer he doth, it ſhal proſper. *Pſal.* 1. *v* 3.

Bleſſed is the woodd by which iuſtice is fulfilled. *Sap.* 14. *v.* 7.

The Conſideration.

Wee will conſider that tree of life, of which the Saincts in heauen doe feed, that is to ſay, Chriſt crucified, the fruite wherof freeth vs from eternall death, and bringeth vs to eternall life.

The Thankeſgiuing.

We will geue thankes to God, that he hath geuen vs trees, by whoſe fruite we are ſuſtayned, and that he hath planted vs like trees in the Orcharde of his Church, wherein there is no tree barren, but thorough its owne default.

The Confuſion.

We will be aſhamed ſeeing our ſelues to be vnfruitfull trees, only occupying place in vaine, & therfore haue deſerued longe agoe, to be cut downe, and to be caſt in hell-fire, had not the mercy of God, patiently expected vs vnto penance.

The Petition.

We will beſeech God, to tollerate vs with patience, and nouriſh vs with his benefits, that we may bringe forth fruite acceptable to his diuine Maieſtie.

The Oblation.

We will offer to God, the fruite of the merits which that tree plãted on the Moũt of Caluarie, that is to ſay, Chriſt crucified, yelded forth, that they may ſupplie our barrennes and ſterilitie, and make vs fruitfull.

When we beholde Flowers.

THE 54. EXERCISE.

I Am the flower of the feilde, & the lillie of the valleis. *Cantic. 2. v. 1.*

There ſhal goe forth a twigge, from the roote of Ieſſe, & a flower ſhall aſcende from the roote therof. *Eſa. 11. v. 1.*

Cõſider the lillies of the feilde, how they grow, they neither labour nor ſpinne, and yet I ſay vnto you, not Salomon in all his glorie,

glorie, is cloathed like on of theſe. *Matt.* 6. *v.* 28.

A mans daies are as haye, he ſhall wither away, and fade as the flower of the feilde. *Pſal.* 102. *v.* 15.

The Conſideration.

We will conſider how God geueth vnto flowers, beawtie, and ſweetnes of ſmell, and that there is in him all beawtie more perfectlie then in his creatures. Moreouer we will conſider, that Chriſt our Redeemer called himſelfe the flower of the feilde, becauſe the beawtie and moſt ſweete odour of him doth delight heauen & earth, and holie foules doe runne after his ſweete odour.

The Thankeſgiuing.

We will geue thankes to God, becauſe he recreateth and deligh-teth vs with the beawty and ſweet ſmell of flowers, and by the virtue thereof, being made into medecines

decines cureth our diſeaſes, and chiefely becauſe he hath geuen vs Chriſt the true flower of the feild, readie and obuious to all, and denyinge himſelfe to none.

The Confuſion.

We will be aſhamed, conſidering the filthines & ſtinche which ſinne hath cauſed in our ſoules, which we haue voluntarily planted therein, the faire and ſweet ſmelling flowers of vertue (which Chriſt planted therin by the laue of holy baptiſme) beinge by v rooted out.

The Petition.

We wil beſeech God to replan againe, and reſtore the flowers o vertue, which we haue extirpate and rooted out, that we may b a good odour of Chriſt in euer place, by geuing ſuch example behoueth the true Diſciples Ieſus Chriſt.

The Oblation.

We will offer to God, the flowers of the most perfecte vertues, which he planted in the most holie soule of Christ, from the first instant of his Conception, & also the beawty and most sweete odour of that most florishing Rose planted by the handes of the highest, that is to say, of the most blessed Virgin Marie: & finally the flowers of all the Sainctes, and we will glorifie God for the same.

When we beholde Birdes.

THE 55 EXERCISE.

O All yee fowles of the heauens blesse yee our Lord. *Dan. 3. v. 80.*

My enemies haue caught me like a birde, with huntinge me. *Thren. 3. v. 52.*

As

As an Egle prouoking her yoūg ones to flie, and houeringe ouer them, ſtretcheth out her winges, and taketh them vpp vppon her backe. *Deuter.* 32. *v.* 11.

Ieruſalem, Ieruſalem, how often woulde I haue gathered thy children, as a henne gathereth together her young chickens vnder her winges, & thou wouldeſt not.

The Conſideration.

Wee will conſider, how Chriſt our Redeemer did flie from heauen vnto the earth, and from the earth backe againe into heauen, & carryed his children with him, that is to ſay, the iuſt, detayned vntill that time in Limbo, and doth daily prouoke his children to flie, and ſoare vpp a lofte by contemplation, and openeth his breaſt like a pellican to reuiue his younge ones with his bloud: and finallie, gathereth them toge-

ther,

ther, like a henne vnder his wings, and defendeth them from the infernall Kite of hell.

The Thankeſgiuing.

We will yelde thankes to God, that he hath geuen vs birdes for our ſuſtentation and ſeruice, and that by them he teacheth vs, to put all our truſt and confidence in God, to caſt away all immoderate care of temporall thinges, & with the winges of our deſires, to lifte vpp, and eleuate our ſelues, vnto the loue and deſire of heauenlie thinges.

The Confuſion.

We will be aſhamed, conſideringhow terrene our hart is, which is ſo drowned in theſe inferiour thinges, that it ſcarcely euer liſteth vpp it ſelfe to deſire heauenlie thinges: which yet if at any time it doth, it preſently ſlideth downe to earthlie thing againe.

The

The Petition.

We will beſeech God with the Prophet Dauid (*Pſal.* 54. *v.* 7.) to geue vs the wings of a doue, that leauing the earth, and the baſe & abiecte thinges thereof, we may flie vnto him, and reſt in him, makinge our neſt, in the holes of the Rocke, that is to ſay, in the wounds of Chriſt.

The Oblation.

Wee will offer our ſelues vnto God, that he lift vs vpp, and carrie vs with him vpon his winges, acknowledging our ſelues, weake and vnfethered, not able of our ſelues to flie.

Whē we behold other liuing Creatures.

THE 56. EXERCISE.

LEtt Beaſtes and all Cattaile praiſe our Lord. *Pſal.* 148. *v.* 10.

Man

Man when he was in honour vnderſtoode not, he is compared vnto beaſtes, without vnderſtandinge, and made like vnto them. *Pſal. 48. v. 13.*

Be yee not made like vnto horſe and mule, in whom there is no vnderſtanding. *Pſal. 31. v. 9.*

The Oxe knoweth his poſſeſſour, and the Aſſe his Maſters Cribbe: but Iſrael hath not knowen mee, and my people hath not vnderſtood. *Eſa. 1. v. 3.*

The Conſideration.

Omittinge the conſiderations, which may be framed concerning euery beaſt in particuler, according to his proprietie and nature, wee will conſider, that euen after Adams ſinne, all beaſtes doe ſerue vs after a ſorte, yea euen thoſe which ſeeme vnprofitable, & venemous or noyſome. *Prou. 6. v. 6.* We wil conſider alſo that the holy Ghoſt

Ghoſt ſendeth vs vnto the Em
mot, that by her we may learne
ſhunne ſlouth and idlenes, & th
Chriſt warneth vs to learne wiſ
dome of Serpents. *Matt.* 10. *v.* 1

The Thankeſgiuing.

We will yelde thankes to God
who hath graunted vs beaſtes an
other liuinge creatures, for ou
vſe and ſuſtentation, and that h
hath created vs more excellen
enduinge vs with reaſon and vn
derſtanding, and concerning ou
ſoule, immortall and capable o
eternall felicitie.

The Confuſion.

We wil bluſh for ſhame, that w
beinge placed of God in ſo grea
honor, haue not knowen him, bu
haue made our ſelues thorough
ſinne more vile then brute beaſt
diſobeyinge God, and rebelling
againſt him, that feedeth and ſu
ſtaineth vs.

The Petition.

We will beſeech God to geue vs grace, to acknowledge our dignitie, and to liue accordingly.

The Oblation.

We will offer our ſelues as beaſtes vnto his diuine Maieſtie, to doe with vs whatſoeuer it pleaſeth, him without any reſiſtance at all of our parte.

When we heare the ſinginge of birdes, or other muſicke.

THE 57. EXERCISE.

REioyce to our Lord all the earth, ſinge reioyce, & make melodie. *Pſal. 97. v. 5.*

Singe yee to our Lord, in the harpe and dittie of a Pſalme, in the Trumpets and voyce of the Cornet. *Ibid.*

I heard a voyce from heauen,

as

as it were of harpers, playing vp
pon their harpes, and did ſinge a
it were a new ſonge. *Apoc.* 14. *v.*

How ſhall wee ſinge the ſong
of our Lord, in a forraine Coun
trie? *Pſal.* 136. *v.* 4.

The Conſideration.

We will conſider that ſonge &
moſt pleaſant Muſicke of the An
gels in heauen, which filleth th
heauenſie Ieruſalem with ioye.

The Thankeſgiuing

We will geue thankes to God
that he recreateth and maketh v
merrie with this exteriour Mu
ſicke, and thereby ſtirreth vs vp
to deſire the Muſicke of heauen.

The Confuſion.

We will be aſhamed, conſide
ringe that our Song and Muſick
in this vale of Teares, ought t
be lamentations & ſighes for ou
ſinnes, for which we haue deſer
ued to be condemned to the euer
laſting

laſting lamentation of hell.

The Petition.

Wee will beſeech God to geue vs his grace, and skill to ſinge grateful Muſicke vnto him in our ſoule, and to baniſh out of it, all noiſes and rumours which our inordinate appetites, and vnbridled paſſions doe make therein.

The Obiation.

We will offer to God that muſicke which the Angels doe ſinge to him in heauen, prayſinge him continually, and ſayinge. Holy, Holy, Holy, Lord God of hoſts.

When we heare the ſound of Bells, and Trumpets.

THE 58. EXERCISE.

DRaiſe our Lord on the well-tuned Cimbals, praiſe him on the Cimbals of iubilation. *Pſal.*

150. v. 5.

If I ſpeake with the tongues of men & Angels, but haue not charitie, I am made like a ſoundinge braſſe, or a tinglinge Cimball. 1. *Cor.* 13. v. 1.

He will ſend his Angels with a Trumpet, and with a great voice, and will gather together his elect from the fower windes. *Matt.* 24. v. 31.

That daye, ſhalbe a daye of wrath, a day of tribulation, and diſtreſſe, a day of calamitie and miſerie, a day of darkenes & obſcuritie, a day of cloudes & whirlewindes, a day of a Trumpet and of the ſound therof. *Sophon.* 7. v. 15.

The Conſideration.

We will remember that dreadfull ſound of the Trumpet, which ſhall awaken all men from the ſleepe of death, and call them vnto iudgement, and ſhall ſay, ariſe yee

yee that are dead, and come to iudgement.

The Thankeſgiuing.

We will yelde thankes to God, that before the time of this laſt iudgement, he awakneth vs, and warneth vs to prepare our ſelues aforehand, for the moſt ſtricte accompt which we are thē to yelde, before all the world.

The Confuſion.

We will be aſhamed, conſidering our ſpirituall blindnes, that neither by the externall voyce of God, by which he ſpeaketh vnto vs in his creatures, nor by his internall motions, we awake from our drowſie ſleepe.

The Petition.

We will beſeech God, to cauſe that terrible Trumpet which ſhal awake the dead, and call them vnto iudgement, to ſound in our eares, that our life may be a con-

tinual preparation, vnto that day.

The Oblation.

We wil offer to God the Father, that contumelie and reproache which was done vnto his only begotten ſonne, when he being carried with the ſound of a Trumpet thorough the ſtreetes of the citty of Ieruſalem, loaden with his heauie Croſſe, was proclaimed a malefactour and guiltie of death, & we will humblie beſeeche him by that confuſion of his, to deliuer vs from that ſhame and confuſion, which ſinners ſhall be put vnto, in the day of the laſt iudgement, whē they ſhal be caſt downe headlong into eternall torments, with a farr greater ſounde and noyſe thē was that of the former Trumpet.

At night before we goe to ſleepe.

THE 59. EXERCISE.

I Mediated in the night with my hearte, and was exerciſed, and ſwept my ſpirit. *Pſal. 76. v 7.*

In the nights lift vp your handes vnto the holies, and bleſſe our Lord. *Pſal. 133. v. 2.*

In the day God commaunded his mercie, and in the night, his ſonge of praiſe. *Pſal. 41. v. 9.*

The Conſideration.

We will firſt examine our conſcience runninge ouer al the howers of the day, and attentiuely conſidering whether we haue any way offended in thought, worde or deede, and ſorrowinge for our offences, we will craue pardon for them of God, with a moſt firme purpoſe of amendinge our life,

and confeſſing the ſame ſinnes in due time, and finally we will ſett our ſelues ſome ſatisfaction for the ſame.

The Thankeſgiuing.

We will geue thankes to God, that he hath cõſerued our life this day, that he hath geuen vs ſuſtenance for our bodie, and hath deliuered vs from many perils, of bodie and ſoule; And alſo that he hath vouchſafed vs many other benefits, & eſpecially thoſe which we remember we haue receaued of his moſt liberall and munificent hande, that preſent day.

The Confuſion.

We wil be aſhamed before God, at the conſideration of our negligence, & that we haue paſſed our dayes with ſo litt!e fruite, not onlie without any encreaſe in vertue and good workes, but decreaſing: and whereas we ought to profit &

goe

goe forward, we haue gone backward, making good purpoſes, dailie and daily breakinge the ſame.

The Petition.

We will beſeech God, to keepe vs that night from all daunger & illuſion of the Diuell, and to geue vs quiet ſleepe, to repaire the ſtrength of our body that we may be able ſo much the better, and more feruentlie to doe him ſeruice, and we will commende our ſelues to our guardian Angell, to preſerue & protect vs that night.

The Oblation.

We will offer our ſelues to God, to ſerue him hẽceforth with greater care and diligence, changing our liues vnto better, by the helpe of his grace.

When we put off our clothes, to goe to ſleepe.

THE 60. EXERCISE.

NAked came I out of my Mothers wombe, & naked ſhall I returne. *Iob. 1. v 21.*

Bleſſed is he that watcheth and kepeth his garmẽts, that he walke not naked, and men ſee his turpitude. *Apoc. 16. v. 15.*

Diſpoile your ſelues of the olde man, with his actes. *Coloſſe. 3. v. 9.*

I haue deſpovled mee of my coate, how ſhal I put it on againe? *Cantic. 5. v. 3.*

The ſouldiers of the Preſident ſtripping Ieſus out of his clothes, put vpon him a purple Robe. *Mat. 27. v. 28.*

The Conſideration.

We will conſider how the ſoul-

dier

diers ſtripped Chriſt naked out of his Clothes, that they mighte whippe him, and afterwards crucifie him vpon the mount of Calvarie, in the viewe, and preſence of all the people: and how they deuided his garmentes amongſt them, and caſt lots vpon his ſeamles coate, who ſhould haue it.

The Thankeſgiuing.

We will geue thankes to God, that he woulde for our ſake, be ſtripped naked out of his garments, that he might clothe vs with the garment of immortalitie, and with a double veſture of glorie, that is to ſay, of ſoule and bodie.

The Confuſion.

We will be aſhamed, conſidering the ſpirituall nakednes of our ſoule, which of it ſelfe hath no garments but old torne raggs of ſinne, with which no man is

admitted vnto the nuptiall feast of the heauenlie bridegrome.

The Petition.

Wee will beseech God, that he will despoyle vs of the old Adam, and his vices, and cloth vs with the new Adam, and his vertues, that we beinge clothed with the garmentes of the only begotten Sonne of God, he may acknowledge vs in the nũber of his flock.

The Oblation.

We wil offer to God the Father, his only begotten Sonne, naked and nayled to the Crosse for our sake, that by his nakednes, he vouchsafe to clothe vs, with the garment of his grace. We wil also offer vnto him our selues, not onlie to be made naked, but also to be crucified & die for the honour and glorie of him, after the imitation of his only begottẽ Sonne.

Wher

When we goe into our bed to ſleepe.

THE 61. EXERCISE.

I Will euery night waſh my bed with my teares, and water my cowche. *Pſal* 6. *v.* 7.

I made my bedd in darkenes. *Iob* 17. *v.* 13.

The bedd is narrow, that one of vs muſt fall out. *Eſa.* 28. *v.* 20.

If I ſhall aſcende into my bedd, & ſhall geue ſleepe vnto my eies, and ſlumber vnto my eye-lides, and reſt vnto the temples of my head, vntill I ſhall finde a place for our Lord, a Tabernacle for the God of Iacob.

The Conſideration.

We will conſider how hard & grieuous a bedd the Croſſe was, on which they ſtretched out, and nayled Chriſt his bodie, being ful

of ſorenes and woundes before. We will conſider alſo, that we one day ſhall be layde into a graue, where we ſhall ſleepe the ſleepe of death, vntill the day of the generall reſurrection: And therfore when we open our bedd to ſleepe, we will conſider how they will open our graue for vs, when we goe into our bedd, and how they will lay vs in our graue. Finallye when we couer our ſelues with the bed-clothes, how they will couer vs with earth.

The Thankeſgiuing.

We will geue thankes to God that he hath geuen vs a bed whereon to take our ſleepe and repoſe, wheras he himſelf had not in this life, where to reſt and recline his head.

The Confuſion.

We will be aſhamed, conſidering how vnworthy we are of the

com

commodities, hauinge deſerued thorough our ſinnes, that fierie bed, which is prepared for ſinners in hell.

The Petition.

We will beſeech God, that he make our ſoule a moſt ſofte bed, where he may repoſe, & that our ſoule may reſt in his boſome: and finally that he graunt vs a good death, that we may be of the nomber of thē which die in our Lord.

The Oblation.

We will offer to God the Father Chriſt, ſtretched out on the hard wood of the Croſſe, where he tooke the ſleepe of death, that he might raiſe vs from the ſleepe of our ſinnes, and geue vs life euerlaſtinge.

In the meane While till We fall a ſleepe.

THE 62. EXERCISE.

IF you wil walke in my precepts, & keepe my commandements, and fulfill them, you ſhall ſleepe, and there ſhall be none to trouble you. *Leuitic.* 26. *v.* 6.

I ſleepe, and my harte waketh. *Cantic.* 5. *v.* 2.

Wee are not children of the night, nor of darkenes; therefore let vs not ſleepe as others doe, but let vs watch and be ſober. 1. *Theſſ.* 5. *v.* 6.

If I ſleepe, I ſay, when ſhall I riſe? *Iob.* 7. *v.* 4.

In peace in the ſelfe ſame, will I ſleepe and reſt. *Pſal.* 4. *v.* 9.

The Conſideration.

We will conſider that dreadful hower, when holdinge a hallowed

wax

waxe candle in our hande and in our death-bedd, we ſhall expecte death. We will conſider moreouer how harde, & grieuous that night was to Chriſt, when in his Paſſion the ſouldiers gaue him no reſt all the night longe, and neuer ceaſed to afflict him with a thowſand kindes of contumelious vſage.

The Thankeſgiuing.

We will geue thankes to God, that he afforded vs this time to take our reſt, and that when he liued on earth, he watched & ſpent wholle nightes in praier for vs.

The Confuſion.

We will be aſhamed, conſideting how often we haue not cared to ſleepe, beinge in the ſtate of mortall ſinne, and haue not feared ſo great a daunger: for if God had then permitted the diuell to haue ſtrangled vs, as we deſerued, and the diuell thirſteth to doe, we ſhould,

ſhould haue foũd ourſelues awake in hell.

The Petition.

We will beſeech God, that he permit not our ſoule to fal a ſleep in the ſleepe of ſinne, but make vs watchfull and vigilant inceſſantly, againſt the deceites of our enemies, that they maye neuer boaſt that they haue preuayled againſt vs.

The Oblation.

We will offer to God the Father, that ſleepe which Chriſt dying vpon the Croſſe, and being dead, tooke in the Sepulchre for vs vntill the third day, that by it he accept our ſleepe vnto the honour of his diuine Maieſtie.

When we are awake in the night.

THE 63. EXERCISE.

THey that loue God frõ their heart aboue all thinges, are diſ

diſcontented if they be any thing longe depriued of the memory of his diuine Maieſtie. And becauſe while a man is a ſleepe, he wãteth this memorie, againſt which miſerie they vſe to take but little ſleepe, or bringe them ſelues to breake and interrupt their ſleepe often, that beinge awaked, they may commende themſelues vnto their guardian Angell, that he be carefull to admoniſh them often, to thinke of theire beſt Father, who doth not ſleepe nor ſlomber, but out of his fatherly prouidence, alwayes watcheth ouer them, which thing all thoſe that couet to ſerue God, ought to doe. To the end therefore they may haue wherin to exerciſe themſelues at theſe times, we will ſet thẽ downe a particuler exerciſe for that purpoſe.

In my bed thorough out the night,

night, I ſought whom my ſoule loueth. *Cantic.* 3. *v.* 1.

In the night ô Lord, I was mindfull of thy name. *Pſal.* 118. *v.* 55.

In the middeſt of the night there was made an out-crie, beholde the Spouſe commeth, goe forth and meete him. *Matt* 25. *v.* 6.

Thou haſt tried my harte and viſited it, in the night. *Pſal.* 16. *v.* 3.

The night is my illumination in my delightes. *Pſal.* 138. *v.* 11.

The Conſideration.

We will conſider how often the ſleepe of Chriſt, was interrupted thorough his great care, & continuall thinking of our ſaluation. For if the deſire and ſollicitude of temporall thinges, doe cauſe in men exceeding great carefulnes & continual cogitation ther of: how much more did the ardent deſire of our ſaluation cauſe the ſame in Chriſt, which he deſired

much

much more vehemently, then any couetous man doth deſire riches.

The Thankeſgiuing.

We will geue thankes to God, that he preſerued vs in our ſleepe.

The Confuſion.

We will be aſhamed, conſideringe how deepe and dead the ſleepe of our hearte hath beno, when we haue paſſed much time without any remẽbrance of God, and haue not awaked for many yeares together, out of the ſleepe of ſinne wherin we were buried.

The Petition.

Wee will craue of God a deepe and profound ſleepe in him, that we beinge tranſported into him, may forget all terrene and earthlie thinges, and euen our ſelues alſo: and that being dead to the world, and to our owne ſelfe loue, we may liue to him alone.

The Oblation.

We will offer to God our harte that he maye vouchſafe to re therin, and recline his head with out any feare of his thorny crow wherewithall his head was crow ned: nay rather with a deſire, tha it might wound our hart with th wounds of compaſſion and loue

Certaine Exercifes to be vſed at any houre of the day or night.

THE 64. EXERCISE.

OVr God is not far from eue rie one of vs, for in him w liue, moue and haue our beings *Act.* 17. *v.* 28.

How can any thing ſubſiſt vn leſſe thou wouldeſt: or be conſer ued which is not called of thee *Sap.* 11. *v.* 26.

The Conſideration.

We will conſider that God geeth vs our beinge and life, and that we deped much more of him, then the Sũne beames of the Sunne. For we ſo depend of him, that if he ſhould leaue vs neuer ſo little a while, we ſhould returne into nothing, whereof we were created.

The Thankeſgiuing.

We will geue thankes to God for this benefit, which he inceſſantly doth vnto vs.

The Confuſion.

We will be aſhamed, before his diuine Maieſtie conſideringe our ingratitude, and negligence in the ſeruice of God our continuall benefactour.

The Petition.

We will deſire of God, that he alwaies looke vpon vs with the eyes of his mercie, that as we haue our life, and our beinge by his mer-

mercie: ſo by the ſame he ma
vs gratefull and acceptable vn
him.

The Oblation.

We will offer to God our li
and all that we be and haue,
imploye all in his ſeruice, wh
they all are.

Another.

THE 65. EXERCISE.

O Lord thou haſt brought m
ſoule from hell, thou ha
ſaued me from them that diſce
into the lake. *Pſal. 29. v. 4.*

I will cõfeſſe vnto thee ô Lor
withall my heart, and I will gl
rifie thy name for euer, becau
thy mercie ouer mee is great, a
thou haſt deliuered my ſoule fro
the inferiour hell. *Pſal. 85. v. 13.*

Vnles our Lord had holpen m

y ſoule had almoſt dwelt in hel.
al. 93. v. 17.

The Conſideration.

We will conſider, that God de-
uereth vs from hel almoſt euery
oment, becauſe if God ſhould
ue vs ouer to the will of our
emies, we might ſinne euerie
oment, and be iuſtlie condem-
d to the paines of hell.

The Thankeſgiuing.

We will geue thankes to God
th all our heart, for this ſo ſin-
ler a benefit.

The Confuſion.

We will be confounded, conſi-
ringe the pronenes of our cor-
pt nature vnto euill: which all-
ies withdraweth vs from good,
d inciteth vs to euill.

The Petition.

We will beſeeche God, not to
rſake or leaue vs, foraſmuch as
ſeeth our neceſſitie to be great,

by

by reaſon whereof our ſoule ſtan-
deth in neede of his protection &
ayde. And we will ſay with th
Prophet Dauid, they haue opene
their mouth vpon me. They hau
ſaid, goe to, goe to, our eyes ſa
it, thou ô Lord haſt ſeene it, b
not ſilent, depart not from me.

The Oblation.

We will offer to our Lord, a
the good deſires, and holy cogi
tations of the iuſt that are on th
earth, and all the good worke
that are done to the honour of hi
diuine Maieſtie thorough th
whole world, and alſo all the prai
ſes wherwith the ſoules of the bleſ
ſed doe celebrate his holy nam
in heauen.

Another.

THE 66. EXERCISE.

THou haſt obſerued my path
& conſidered my foote-ſteps

Iob. 13. *v.* 24.

All my wayes are in thy ſight, ô Lord. *Pſal.* 118. *v.* 161.

For he knoweth the ſecrets of my heart. *Pſal.* 43. *v.* 22.

The Conſideration.

We will conſider, that the eyes of our Lord are continually ouer vs, and he ſeeth not only all thinges which we doe and ſpeake, but alſo all thinges which we thinke.

The Thankeſgiuing

We will geue thankes to God, that he hath hitherto ſo patiently, and with ſuch longanimitie tollerne vs, and tollerated vs, to cõmit ſo many hainous offences, in the ſight of his diuine Maieſtie.

The Confuſion.

Wee will be aſhamed, conſidering our impudencie and audacouſnes, that we durſt to commit ſinne before the eyes of God, who with one glance of his eye vpon

the earth, is able to make it tremble and quake for feare.

The Petition.

Wee will beſeech God, to geue vs interiour and exteriour purity, that we may walke worthily before the eyes of his diuine Maieſty, which loue puritie and ſanctitie, and hate euill.

The Oblation.

We will offer to our Lord, our heart, that he wil purifie, and ſanctifie the ſame, and make vs men according to his harte.

Of the vertue of Faith.

THE 67. EXERCISE.

THe iuſt mã doth liue by faith *Rom. 1. v. 17.*

In all thinges taking the buckler of faith, wherein you may extinguiſh all the fierie darts of th

Diuell

Diuell. *Epheſ. 6. v. 16.*

This is the victorie which ouercommeth the world, our faith. *1. Ioh. 5. v. 4.*

Without faith it is vnpoſſible to pleaſe God. *Hebr. 11. v. 6.*

O Lord encreaſe our faith. *Luc. 17. v. 5.*

The Conſideration.

We will conſider how certaine thoſe things are which we beleeue by faith, foraſmuch as they are warranted by the authoritie of God, who is the prime and eternall veritie, which cannot be deceaued, nor deceaue. The heaués, the earth, and all thinges on the earth ſhall fayle, before one iott or tittle of thoſe thinges, which he hath reuealed ſhall fayle to be fulfilled.

The Thankeſgiuing.

We will geue thankes to our Lord, that he hath reuealed vnto

vs the ſublime and high miſteries of our faith, and hath communicated & imparted vnto vs, ſome part of his ſecrets, and dealeth with vs, not as with ſeruants, but as deare & intrinſical friends.

The Confuſion.

We will be aſhamed, conſideringe what an idle faith we haue hitherto had in our ſoule, liuinge as if there were no God, and denying him with our workes, quite contrarie to his commãdements.

The Petition.

We will beſeech God, to confirme vs in our faith, and continuallie to encreaſe it, and make that it be not idle within vs thorough want of good life.

The Oblation.

We will offer to God our vnderſtandinge, flexible and ready to beleeue all thinges which faith teacheth vs, without requiringe

any

any other reaſon, then his diuine reuelation thereof.

Of the vertue of hope.

THE 68. EXERCISE.

FOr hope doth not confound. *Rom. 5. v. 4.*

By hope we are ſaued. *Rom. 8. v. 24.*

O Lord, my hope, from my youth. *Pſal. 70. v. 5.*

In thee ô Lord haue I hoped, let me not be confoũded for euer. *Pſal. 30. v. 1.*

The Conſideration.

We wil conſider how ſecure the hope of Chriſtians is, foraſmuch as it is grounded & vnder-propt with the promiſſes of God, who is moſt faithfull & cannot poſſibly falſifie his word. And therfore as it is vnpoſſible that God ſhould fayle: ſo is it vnpoſſible that his

wordes ſhould not be fulfilled,

The Thankeſgiuing.

We will yelde thankes to God, for that he hath promiſed vs the vnſpeakeable good thinges of eternall felicitie, and commaundeth vs to hope for them. We will alſo geue him thankes, for that admirable ayde and helpe, which he hath geuen vs, that we may be able to attaine vnto the ſame, to wit his only begotten ſonne, cloathed with humane fleſh, and ſuffering death for our ſaluation, together with the riche treaſure of his infinite merits.

The Oblation.

We will offer to God, our will, prompt and readie vnto all thinges which he ſhal commande, and in that manner as he ſhall commande: truſtinge in his wordes alone, without requiringe any other pledge or warrant.

Of

Of Charitie towards God.

THE 69. EXERCISE.

O Lord my ſtrength I will loue thee. O Lord my ſtrength, and my refuge, and my deliuerer. *Pſal. 17. v. 1.*

What is there for me in heauen, and what doe I deſire on earth, beſides thee? My fleſh and my harte languiſheth. O God thou arte the God of my harte, and my portion for euer. *Pſal. 72. v. 25.*

If I haue not charity, I am nothinge. Nothinge doth me good. *1. Cor. 13. v. 2.*

God is charitie & he that dwelleth in charitie, dwelleth in God, and God in him. *1. Ioh. 4. v. 16.*

The Conſideration.

We will conſider how infinite a good

good thing God is, and how worthie to be beloued of all men, whom if we loue neuer ſo much, yet he deſerueth to be beloued more.

The Thankeſgiuing.

We will geue thankes to God, that he hath not onely geuen vs power and facultie to loue him, but alſo commaundeth vs ſo to doe, wheras our loue is of no moment or benefit to him at all: we wil alſo geue thankes to him, that he maketh himſelfe our treaſure, our happines, and the Summe of all our good, that we neede not nor ſhould not ſett our harte and our loue vpon any thing but him.

The Confuſion.

We will be aſhamed, that we are ſo colde in the loue of ſuch an infinite good and alſo that we are ſo voyde of witte, as to yelde our heart and handes to offend him.

The Petition.

We will beſeech God, ſo to enflame vs with his diuine loue, that we may repoſe and reſt quiet in nothinge but in him alone, and neuer ceaſe from the loue & praiſing of him, and deſire that he be praiſed, loued and obeyed of all, and be ſorie with all our hearte, that any ſhould offend him.

The Oblation.

We will offer to God, our will and all our heart, that he would vouchſafe ſo to transforme it into him, by loue of him, that forgetting all worldlie thinges, it may be ſwallowed vpp and drowned in him. We will alſo offer vnto him, that moſt ardent loue, wherewith the Seraphins doe loue him, deſiringe to loue him with the like feruour as they, or rather greater, if it were poſſible to be done.

Of Charitie towardes our Neighbour.

THE 70. EXERCISE.

THis is my commandement, that ye loue one another, as I haue loued you. *Ioh.* 5. *v.* 12.

If any man ſay, I loue God, and hateth his neighbour, he is a lyer. *1. Ioh. 4. v. 20.*

We know we are trāſlated from death to life, becauſe we loue our neighbours: he that loueth not, remaineth in death. *1. Ioh.* 3. *v.* 14.

The Conſideration.

We will conſider how ſeuerelie God commaunded vs the loue of our neighbour, and from thence we will coniecture, how much he is pleaſed therwith, & how much he is diſpleaſed with enmitie and hatred, foraſmuch as he forbiddeth vs to goe to the Altar, vnle

we firſt reconcile our ſelues to our brethren or neighbours.

The Thankeſgiuing.

We will geue thankes to God, for all the benefits he geueth our neighbours, and for all the gifts he communicateth vnto them, & we will reioyce thereat, as for our ſelues. Finally we will beſeeche God to conſerue and encreaſe the ſame.

The Confuſion.

We will be aſhamed before our Lord, conſideringe how often we haue diſgreſſed, and ſwarued from this his commandmen: of louing our neighbour, when notwithſtanding he hath forbidden vs by a very ſeuere commaundemēt, to violate the ſame.

The Petition.

We will beſeech God, to geue vs perfect loue of our neighbour, that we may exerciſe the offices of

charity towardes him. We will beſeeche God to redreſſe all the neceſſities, both bodilie & ghoſtlie of euery one. Wee will deſire the ſaluation & good of all, none excepted, no, not the moſt wretched and abiecte perſon in the worlde. We will alſo pardon them all their offeces againſt vs, if they haue any way offended vs. Finallie, we will craue pardon of God, if we haue any way offended or ſcandalized any one, with a firme purpoſe to make him ſatisfactiō, if it be requiſite ſo to doe.

The Oblation.

We wil offer our ſelues to God, to doe whatſoeuer we are able, in relieuinge the neceſſities of our neighbours, deſiringe to be helpefull to all, and to ſpend our life, if it were needfull, for their ſaluation, as Chriſt hath done for vs

Of Humilitie.

THE 71. EXERCISE.

BE ye humbled vnder the powerfull hande of God. *1. Petr. 5. v. 6.*

Learne of me, for I am meeke and humble of harte. *Mat. 11. v. 29.*

He that humbleth him ſelfe, ſhalbe exalted, and he that exalteth himſelfe, ſhall be humbled. *Luc. 14. v. 11.*

The Conſideration.

We will cõſider how much this vertue of humility pleaſeth God, foraſmuch as he profeſſed himſelfe to be an eſpeciall Maſter or teacher thereof, both in word and example. Moreouer how fitlie this vertue agreeth to man, ſeing he is nought but duſt and aſhes: and if we will diue deeper into him, nothinge but a plaine nothing

thing or vacuitie, and a depth o
imperfections and ſinne.

The Thankeſgiuing.

Wee will geue thankes to ou
Lord, for the admirable exampl
of humilitie, he ſhewed for vs i
his paſſion whē he who was inno
cencie it ſelfe, was condemned
guiltie of death; and he that wa
the glorie of the Saincts, wa
leſſe eſteemed then Barrabas ,
notorious theſe; and he that wa
worthy of ál honour, put to a mo
diſhonourable and ignominiou
death.

The Confuſion.

We will be aſhamed, conſid
ring our fooliſh pride, that whe
as we are on euery ſide inuirone
and compaſſed about with ma
reaſons which ought to moue a
induce vs to a moſt deepe hum
liation, and depreſſion of our ſe
ues: neuer the leſſe we are proud

nd conſequentlie abhominable
o God and men, for as the wiſe-
man ſaieth: Pride is odious and
arefull to God and men. *Eccle-*
aſtic. 10. *v.* 7.

The Petition.

We will beſeech God to geue vs
rue humilitie, that we knowing
ur ſelues what we are, may walke
efore his Maieſtie, with a ſub-
miſſiue and lowlie minde.

The Oblation.

Wee will offer our ſelues vnto
ll the contempt, and abiection
f the world, and acknowledge it
o be due vnto vs by good right,
nd that there is no place, no not
hat which Lucifer hath in hell,
ut is to high, for vs.

Of Pouertie of ſpirit.

THE 72. EXERCISE.

BLeſſed be the poore in ſpirit,
for theirs is the kingdome of
hea-

heauen. *Mat.* 5. *v.* 3.

The poore ſhall not be in obli-uiõ for euer. The patience of the poore, ſhall not periſh for euer. *Pſal.* 9. *v.* 19.

Our Lord hath hearde the deſire of the poore. *Pſal.* 10. *v.* 17.

The poore ſhall eate and be filled. *Pſal.* 21. *v.* 27.

The Conſideration.

We wil conſider how much this vertue doth pleaſe God, for as much as he hath aſſigned it the firſt place amongſt the eight Beatitudes, and he himſelfe in his life time here on earth, loued it eſpecially aboue the reſt: and ſo embraced it, that he was borne, liued and died as it were in the armes and embracements thereof.

The Thankeſgiuing.

We will geue thankes to God that wheras of himſelfe he is most riche, he would for our ſake ma-

— him-

himſelfe poore, both to enriche our pouertie, and alſo to inſtruct vs, how great the value & worth of this vertue is, which withdrawinge the hearte of a man from all thinges created, and cauſing it to renounce all corruptible richeſ, is made the heire of God, who made himſelfe the inheritance and reward of the poore of ſpirit.

The Confuſion.

We will be aſhamed, conſidering how much our hearte doth adhere and cleaue vnto the durt, and filth of the corruptible thinges of this life, in ſomuch that we be not ſticke for them to incurre the loſſe of God himſelfe, who is the true and infinite riches of our ſoules.

The Petition.

We will beſeeche our Lord, to giue vs this moſt riche vertue of pouertie of ſpirit, which doth make

make noble the poſſeſſors therof which place their treaſure in God alone, and eſteeme him aboue all

The Oblation.

We will offer our ſelues to God vnto the depriuation and renunciation for the loue of him, and of this vertue moſt acceptable vnto him, of all thinges of this preſent life, and of all conſolation proceedinge from creatures and of all delightes whatſoeuer ſayinge with the ſpouſe. My beloued to me, and I to him. *Cantic. v.* 16.

Of Obedience.

THE 73. EXERCISE.

OVr Lord Ieſus Chriſt, made himſelfe obedient eueu vnto death, vnto the death of the Croſſe. *Philip. 2. v.* 8.

The minde of a iuſt man, will
editate obedience. *Prou.* 15 *v.*28.
An obedient man, ſhall ſpeake
ctories. *Prou.* 21. *v* 28.
Chaſticinge, or making chaſte
our ſoules, in the Obedience of
haritie. 1. *Pet.* 1. *v.* 22.

The Conſideration.

We will conſider, how iuſt and
e a thinge it is for vs, to obey
od, and all thoſe whom he hath
aced ouer vs; For if a ſonne owe
edience to his Father, a ſubiect
his King, a Seruant to his Lord
d Maſter: much more doe wee
e obediẽce vnto God, in whom
theſe, and manie other Titles
e concurr. For God is our Fa-
er, our Kinge, and our Maſter,
d therfore infinite obedience is
e vnto him, & greater then any
ature is able to performe.

The Thankeſgiuing.

We will geue thankes to God,
for

for the admirable exãples whi
he hath geuen vs in this vertu
obeyinge not onely God his F
ther euen vnto death, but maki
himselfe subiect vnto his Mothe
the most holie Virgin Marie, a
and Ioseph her Spouse, and at h
passion vnto vniust Iudges, a
their wicked Ministers.

The Confession.

We will be ashamed, consid
ringe our rebellion and diso
dience, who haue erected ourselu
presumptuously against God, a
our Superiours, in that we ha
denyed him in our workes, a
makinge to our selues an Idoll
our owne will, haue obeyed
more then God.

The Petition.

We will beseeche God to ge
vs true and perfecte Obedien
whereby we may not only obs
his commandements, but also

con

punſailes, and inſpirations, and
be ſubiect to him in all things,
ithout any repugnance or con-
adiction: and for his ſake to
lde perfect obedience vnto the
mandements of our Superiors,
ithout excuſe or replie, obeying
em not only in worke, but alſo
th a cheerefull minde and ſub-
ſiſtue iudgement.

The Oblation.

We will offer to God our will,
reſigninge it into his handes,
at in nothinge we doe what we
ll or deſire, but that only which
pleaſing to the will of God, be-
uſe his will is the rule of all rec-
tude, ſanctitie, and iuſtice, and
erefore worthy in all thinges to
fulfilled.

of

Of Patience.

THE 74. EXERCISE.

IN your patience you ſhal poſſeſſe your ſoules. *Luc. 21. v.*

The patience of the poore, ſh not periſh for euer. *Pſal. 9. v. 1*

Becauſe thou ô Lord art my p tience. *Pſal. 70. v. 5.*

A mans profiting in perfectio is knowen by his patience. *Pr 19. v. 11.*

The Conſideration.

We will conſider the digni of this vertue, foraſmuch as it we poſſeſſe our ſoule, which t vnpatient man looſeth almoſt uery hower, partly by impatie ce, hatred, wrath, rancour and i ward diſquietnes of minde: a partlie for other occaſions whi in this wretched life, doe eue

mome

moment almoſt happen and offer
héſelues vnto vs, amongſt which
e can hardly conſerue our ſel-
es, without the offence of God,
nles we be armed with the buck-
r of patience.

The Thankeſgiuing.

We will geue thankes to God,
r all thoſe moſt perfect exam-
es of patience, which he gaue vs
all the courſe of his life, and eſ-
ecially in the time of his paſſiõ:
r when he was ill ſpoken of, he
turned not ill ſpeeches againe,
ither came there any inconſi-
rate or careles worde out of his
outh, when he was falſely accu-
d: he defended not himſelfe,
en he was vniuſtlie vexed and
rmented: he threatned not his
rmenters, but as a moſt meeke
mbe, amongſt all his puniſh-
nts, opened not his mouth, but
ayed to his Father euẽ for them

that

that put him to death.

The Confusion.

We will be ashamed, consid
ring our little or no patience, wh
oftetimes for a matter of no m
ment, doe trouble, and distur
ourselues, and lose the peace
our soule, which is a most ric
treasure, and the bedd of Go
wherin he resteth in our soules.

The Petition.

We will beseech God, to ge
vs this holie vertue of patien
that we may patiently take a
sustaine, not only all aduersit
sent vnto vs of God, but also
persecutions, contempts, fal
witnes-bearinge, and all iniur
any way happening vnto vs, wi
a cheerfull mind and without a
signe of impatience, being so
only for the offence of God, lo
inge them that offend vs, fro
our heart, and praying for the

The Oblation.

We wil offer our ſelues to God, o ſuffer for his loue al aduerſity, erſecution and reproach, and we il deſire that we may pledge him n that cup which he hath drunke or vs, and as it were begunne nto vs.

Of Chaſtitie.

THE 75. EXERCISE.

NO value of any thinge is worth a continent or chaſte inde. *Eccli. 26. v. 20.*

Keepe thy ſelfe chaſte. *1. Tim. v. 22.*

Lett your loynes be girte. *Luc. v. 35.*

The fruites of the ſpirit is con- ency chaſtity &c. *Galat. 5. v. 23.*

The Conſideration.

We will conſider how fayre and

noble this vertue of chaſtitie is, which maketh vs like vnto the Angels of God, and on the contrarie parte, how vile and vglie the vice of leacherie is, which maketh vs like vnto brute beaſts.

The Thankeſgiuing.

We will yelde thankes to God for the examples he hath geuen vs of this vertue, aſwell in himſelfe, as alſo for that, he choſe to haue a Virgin Mother, whom he would rather haue to conceaue & bring forth remayninge a Virgin aboue the courſe of nature, then that her holie virginitie ſhould be violated or loſt.

The Confuſion.

We will be aſhamed, that we haue ſo often aduentured and loſt this faire & amiable vertue, both in acte and in impure cogitations and deſires.

The Petition.

We will beſeech God, to make
s perfectlie chaſte both in bodie
nd ſoule, and that he ſuffer not
ny vnchaſte or impure cogita-
ion, to linger within vs.

The Oblation.

We wil offer our ſelues to God,
umblie beſeeching him with the
rophet Dauid to burne our heart
our reynes with the fire of the
olie Ghoſt, that ſo wee may be
ee from al impurity of luſt, that
eing pure like gold that is tried
uen times in the fire, we may
orthily ſerue God, who is a moſt
re ſpirit, and puritie it ſelfe.

Of Abſtinence.

THE 76. EXERCISE.

TAke heed your hearts be not
ouer charged with gluttony,

and dronkennes. *Luc. 21. v. 34.*

Let vs that are the children of the day, be ſober. *1. Theſſa. 5. v. 8.*

He that is abſtinent, ſhall prolonge his life. *Eccli. 37. v. 34.*

The Conſideration.

We will conſider, how neceſſarie and excellent this vertue is, it is the Mother of chaſtity, the cõpanion of praier, and the beſt preparation thereunto: and finallie, it is the health both of bodie and ſoule.

The Thankeſgiuing.

We will geue thankes to God, for the examples he hath geuen vs of this vertue, in all his life, and eſpecially thoſe fortie dayes, when he faſted in the deſert.

The Confuſion.

We will be aſhamed, that we haue oftentimes heretofore, and daily doe more and more fayle in this vertue, beinge ouercome of

our owne ſenſualitie, which if we chaũce once to ouercome, we ſuffer our ſelues to be ouercome of it againe twentie times.

The Petition.

We will beſeech God, to geue vs this vertue, whereby we may be able, not onely to contemne & reiect all kinde of voluptuouſnes and delight, and all ſuperfluitie, and delight in eatinge and drinkinge: but alſo to loue and entertaine auſteritie of life, crucifying our fleſh, with all the vices and concupiſcences thereof.

The Oblation.

We wil offer our ſelues to God, by renouncinge for his loue, all the pleaſures of the fleſh, deſiring no more then were neceſſarie, vnto the ſuſtentation of our life, & ſufferinge the want, and depriuatiõ of thoſe alſo, if his diuine Maeſtie ſo pleaſe.

To ſtirre vs vpp vnto feruour in the ſeruice of God, and of a deſire of profitinge therin.

THE 77. EXERCISE.

HE that feareth God, negleɛteth nothinge. *Eccleſiaſt. 7. v. 19.*

Curſed be he that doth the worke of our Lord negligentlie. *Ierem. 48. v. 10.*

Seruing our Lord with a feruẽt ſpirit. *Rom. 12. v. 11.*

Becauſe thou art neither hot nor colde, I will beginne to vomitt thee out of my mouth. *Apoc. 3. v. 15.*

Therefore moſt beloued brethren, be ye ſtable and immoueable, aboundinge alwayes in the worke of our Lord, knowing that your labour in our Lord is not in vaine

vaine. 1. Cor. 15. v. 58.

The Conſideration.

We will conſider what God deſerueth, and what we owe vnto him, and therefore what a diſhoneſt thing, and how diſſonant to humane reaſon it is, negligentlie or coldlie to ſerue ſuch a Lord, & to preferre any thinge before his ſeruice.

The Thankeſgiuing.

We will geue thankes to God, that he woulde vouchſafe to be ſerued of vs, his moſt vile creatures, & vnworthy to ſtand before him, or to be called his ſeruants.

The Confuſion.

Wee will be aſhamed before God, of our negligence in his ſeruice, both that we ſcarce doe him any ſeruice at al: as alſo that thoſe things we doe, we doe them coldlie, remiſſely and with many imperfections.

The Petition.

We wil deſire God to geue vs feruour of deuotion, wherby we may expell out of our hearts all coldnes, and be able to ouercome all impediments occurringe in the ſeruice of God, and forgettinge thoſe good things which we haue done hertofore as if they were nothing, extend our ſelues vnto better from thenceforth.

The Oblation.

We wil offer our ſelues to God, to ſerue him by the helpe of his grace, with that feruour aforſaid, and with that wherwith the Sainctes doe ſerue him in heauen.

A methode of hearing Maſſe.

THE 78. EXERCISE.

AMongſt al the workes which a man may, and ought to exer-

exerciſe, none is more high, nor of greater profit, then to be preſent at the ſeruice of the Maſſe in that manner as he ought, and is fittinge. And therefore I haue thought it a thing, worth the labour, to ſett downe a methode how to heare Maſſe, that our ſeruice may be the more acceptable to God, and profitable to our ſoules.

We are therefore to conſider, that in the celebratiõ of the Maſſe, three thinges are principally done, each of which are full of many miſteries.

The firſt is, that therein bread and wine is conſecrated (as Chriſt did in his laſt ſupper, he geuinge power, and authoritie to his Apoſtles and al prieſtes lawfully ordayned, ſo to doe) and by the vertue of this conſecration, the bread is conuerted and chaunged into

The Petition.

We wil desire God to geue vs feruour of deuotion, wherby we may expell out of our hearts all coldnes, and be able to ouercome all impediments occurringe in the seruice of God, and forgettinge those good things which we haue done hertofore as if they were nothing, extend our selues vnto better from thenceforth.

The Oblation.

We wil offer our selues to God, to serue him by the helpe of his grace, with that feruour aforsaid, and with that wherwith the Saincts doe serue him in heauen.

A methode of hearing Masse.

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the true body of Christ our Redeemer, and the wine into his true bloud; in ſomuch that after the conſecration, there is contayned whole & entire Chriſt truly, reallie, and ſubſtantially, vnder the formes of bread and wine.

The ſecond is, that therein the body and bloud of Chriſt our Redeemer, is offered vnder the formes of bread and wine, as a moſt gratefull and acceptable ſacrifice to God the Father, and the whole moſt ſacred and vndeuided Trinitie.

The third is, that the prieſt after he hath offered vpp this ſacrifice, receaueth the bodie & bloud of Chriſt, as a Sacrament, vnto the vtilitie and profit of his owne ſoule, if he receaue it worthily, and with due diſpoſition.

Out of this which we haue ſaid we may vnderſtand how high this

miſte

miſtery is, & how great attẽtion, reuerence and deuotion, a Chriſtian ought to be preſent with, at the holy ſacrifice of the Maſſe. For aſmuch as therin is handled, ſo high a miſtery & benefit, wherof, not only the prieſt that celebrateth it, but alſo all they that are preſenteth thereat with due diſpoſition and reuerence, are made pertakers. Wherefore that we may more exactly declare it.

Firſt for aſmuch as in the Maſſe is conſecrated the bodie and bloud of Chriſt, and by virtue of this conſecration, the ſame Chriſt is really preſẽt on the Altar, great attention and reuerence ought to be in the heart of a Chriſtiã, hearinge or ſeruinge Maſſe: and alſo a vehement deſire to heare it euerie day, not only on thoſe dayes, when he is bound by the precept of the Church to heare it, & not

only one Maſſe a day, but many if he can, and haue opportunitie ſo to doe. For Chriſt ſaith vnto his Diſciples, bleſſed are the eyes which ſee that which you ſee. For I ſay vnto you many Prophets, & Kinges haue deſired to ſee thoſe thinges which you ſee, and haue not ſeene them, meaning himſelf.

But the ſame Lord whom they ſaw, and with whom the Apoſtles conuerſed, and for whom theire eyes were pronounced bleſſed, is really preſent on the Altar, where the ſacrifice of the Maſſe is celebrated after the cõſecration therof, and the eyes of al that aré preſent doe truely beholde him, although veiled and hidden vnder the formes of bread and wine. For if wee ought to make a pilgrimage, though neuer ſo longe and tedious, with the three Kinges to enioy this bleſſed ſight, as doutles

we ought, with how great thãkeſ-giuing, deuotion & reuerence of hart ought a Chriſtiã to reioice as ofté as he is preſét at the ſacrifice of the Maſſe, wher without any labour or paine but with great freedome & loue, he is admitted to ſee him, who was defired of Kinges, foretold of Prophets, & with great thirſt expected of the iuſt, him who is the glorie of the Sainctes, and on whom the Angels deſire to looke. And although we ought to be preſent at this bleſſed ſacrifice and ſight, all the time of Maſſe, with very great attention & deuotion: yet eſpecially after the conſecration, namely from that place when the prieſt doth eleuate and lift vpp the conſecrated hoſt, vntill he hath receiued and communicated the ſame, and during that time to geue himſelfe wholly to yelde condigne thãkes to God,

for

for this ſinguler benefit, that although Chriſt be aſcended into heauen, yet he would not altogether depriue vs of his corporall preſence, to the end we might be certaine & ſure of his loue towardes vs, & neuer forget thoſe thinges, which he did, and ſuffered in this world for vs.

He ſhall alſo here adore Chriſt truely preſent, and make an acte of faith acknowledging and confeſſinge that he is the ſelfe ſame, which dyed for vs vpon the Croſſe, and ſitteth now at the right hand of God the Father, & that he is the true Sonne of God, of one and the ſame eſſence Maieſtie wiſedome, eternity and power, with God the Father and the holy Ghoſt, and alſo true man the ſonne of the moſt bleſſed Virgin Marie, conceaued by the operation of the holy Ghoſt, our Redeemer

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and Sauiour, who by the effuſion of his moſt precious bloud, and by his moſt holy death, hath redeemed vs from the hande and thraldome of the deuil, hath promerited and deſerued for vs, remiſſion and pardon of our ſinnes, hath vnlocked and opened for vs, the gates of his heauenly kingdome, that we may enter therinto, and enioy the ſame felicitie that he doth.

Let him be aſhamed alſo before his diuine Maieſty, that he ſeeth him ſelfe, ſo vngratefull for ſo many and ſo mightie great benefits, ſo colde and negligent in the ſeruice of this moſt good & moſt liberall Lord: vnto whome he is bound by many Titles: and finallie, that he dareth to offende a Kinge and Lord, of ſuch an infinite Maieſty and power.

At laſt he being animated and ſtirred

ſtirred vpp with ſo great mercie, liberalitie and loue, as Chriſt here expreſſely ſheweth, let him craue of him pardon of all his ſinnes & remedy for al his neceſſities, both of ſoule and bodie, and alſo grace and giftes of God wherby he may be enabled perfectlie to ſerue and pleaſe him.

And in regard alſo that in the celebration of the Maſſe, the bodie and bloud of Chriſt is offered as a ſacrifice vnto God the Father, and the whole moſt bleſſed and vndeuided Trinitie, a Chriſtian ought to be preſent, with no leſſe attention, deuotion and reuerence: where it is to be vnderſtood, that foraſmuch as God is our Creator & Maſter, who continuallye conſerueth in vs that beinge which he firſt gaue vs, he that geueth vs life, he that by his goodnes & prouidence doth go-

uerne

uerne and rule vs, without whom we coulde not ſubſiſt ſo much as one moment, from whom proceedeth our life and euery good thing we haue, and at whoſe handes we hope for all things, faithfull people euer had from the beginning of the world ſome exterhall and outward ſigne, whereby o acknowledge this ſoueraignie & ſupreame dominion of God ouer all thinges created: And to his purpoſe chiefe of al did thoſe acrifices ſerue, which were offred in the old law, and thoſe alſo which the Idolaters did vſe, and herefore the holy ſcripture witneſſeth, that by and by after the eginning of the world, Abel did offer ſacrifice to God of the firſt orne of his flocke, and that Noe, Abraham and the reſt of the Patriarches, did the like. And afterards in the law which God gaue

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and preſcribed to the people of Iſ all th
rael, he commaunded ſondry ſor crifice
tes of ſacrifices, to be offered vnt Chriſ
him, which did not only pertain that h
to the end aforſaid, but alſo were truely
a figure or adumbration of our bloud
Redeemer that was to come, an for vs
of our redemption which he wa bloud
to worke. Of which ſome alſo were and w
ordayned to yelde God thankes orday
for his benefits receaued, & ſom ſaid v
for the expiation of ſinnes. B as you
Chriſt our Redeemer commin to ſay
into the world as true Biſhopp my b
prieſte, and mediatour, be preſen
weene vs and God his Father, h and w
offered himſelfe a ſacrifice for th you p
ſaluation of the world, and fini t in th
ſhing or making an end of the o is to ſ
law with all the ſacrifices there of expou
and founding of a new law, le *Cor.* 1
to his Church, not only ſacrifi Churc
in ſteed of all the former, muc but th
more excellent, and pretious the ges ar
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all thoſe, and this is the ſame ſacrifice of the bodie and bloud of Chriſt which we now offer, ſauing that he offred himſelf with bloud, truely and really ſheddinge his bloud, and dying vpon the Croſſe for vs: but we offer it without bloud, vnder the formes of bread and wine, as he in his laſt ſupper ordayned it to be offered, when he ſaid vnto his Diſciples, as often as you doe theſe thinges, that is to ſay, as often as you conſecrate my body and bloud, and make it preſent vnder the formes of bread and wine (as I teach you and geue you power to doe) you ſhall doe it in the remembrance of me, that is to ſay, as the Apoſtle S. Paule expoundeth it, of my death. 1. Cor. 11. v. 26. And although the Church hath no other ſacrifice but this only, yet in this all thinges are done that could be done

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in all the other ſacrifices aforſaid, and that in a farre more perfect & ample manner. And therefore by this ſacrifice, firſt we proteſt that God, vnto whom we offer it, is our Creatour and Maſter, and we his creatures and ſeruants, who haue our being, our life, and all things of him, & from his goodnes and mercie, doe hope for pardon of our ſinnes, and euerlaſting glory wherũto he hath created & ordained vs. By this ſame ſacrifice alſo, we make a commemoration or remembrance of that ſacrifice, which Chriſt the high Prieſt, did offer with his bloud for vs vpon the Altar of the Croſſe, for the expiation of our ſinnes and in remẽbrance of his moſt innocent life, and moſt holy paſſion, death and glorious Reſurrection and Aſcenſion into heauen. By this alſo we will geue thãkes to God for all his benefits, which he hath beſtowed,

& cõtinually doth beſtow vpõ vs. We will alſo praiſe & glorify him for his goodnes and mercy, which he declared, in that he gaue his only begotten Sonne for the Redemption of the world, whom we offer vnto him in recompence of that benefit and all others. For we hauing nothing of our owne like poore beggers, to offer vnto him, offer this ſacrifice to him in ſatisfaction for our ſinnes, that by it we may deſerue remiſſion therof, and be made partakers of that Redemption which Chriſt by his death hath wrought for vs, and obtaine remiſſion of that temporal puniſhment which remayneth to be paide after the ſinne, forgeuen by contrition and Sacramentall confeſſion made to the prieſt, which haue their vertue and efficacie frõ the ſame ſacrifice which Chriſt offered for vs: We wil offer

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it alſo for a meanes to obtain the grace of God, and his gifts and vertues, and as a remedie of all our neceſſities, and of all things which are neceſſary, and expedient for the health of our ſoule and bodie. We will offer it alſo for the vniuerſal Church, and for our Neighbours, that by the vertue thereof God may geue them grace to conuerte themſelues vnto him, and to doe penance for their ſinnes: and they that are in the grace of God, that he wil conſerue them therein, and encreaſe their merits, and good workes, and relieue all theire neceſſities both of ſoule and bodie. We will offer it alſo for the ſoules in Purgatorie, that they may be deliuered frō the paines which they ſuffer, and tranſlated into the ioyes of eternall glorie. For this ſacrifice hath a wonderfull force and efficacy

fficacy to obtaine all theſe thin-
ges, becauſe therein is offered the
ody & bloud of Chriſt, in whom
God the Father is beſt pleaſed. It
s likewiſe to be conſidered, that
lthough the prieſt that celebra-
eth doth principally offer this ſa-
rifice in the perſon of Chriſt,
hoſe place and office he doth re-
reſent, and ſupply: yet notwith-
andinge they who are preſent
t Maſſe, or they which ſerue or
eare Maſſe, or procure it to be
elebrated, or haue an eſpeciall
euotiõ therunto, although they
e not there preſent, doe offer it
lſo with him in a generall ſorte.
ll theſe doe participate of the
ertue and efficacy of this Sacra-
ent, and eſpecially thoſe for
hom it is offered particulerly by
ame, euery once accordinge to
e meaſure of his deuotion, and
s he doth more or leſſe imme-
diatly

diatly concurre vnto the celebra-
tion of the ſame: For they tha
ſay Maſſe, doe participate mor
then they that ſerue Maſſe, an
and they that ſerue Maſſe, mor
then they that heare it only, an
thoſe that are preſent, more the
thoſe that are abſent. By this i
doth manifeſtly appeare, ho
little they vnderſtand this mat-
ter, who for their grauitie for-
beare or diſdaine to ſerue Maſſe,
but appoint theire Seruants t
doe it: who if they did well conſi-
der what is done therein, and th
ſpirituall gayne they might pur-
chaſe to themſelues thereby, the
would thinke that neither King
nor Princes, are good enough, o
great enough, to ſerue the prie
at Maſſe. At which office an
dignity the Angelical ſpirits, doe,
as I may ſay, emulate and enuie,
and would doe it themſelues, in
the

the beſt manner they coulde, and not ſuffer their ſeruants to take from them ſo great a dignitie and gaine.

Wherefore a Chriſtian hearing Maſſe, as much as pertayneth to this ſecond parte of the ſacrifice, that is to ſay, after the prieſt hath eleuated and lifted vpp the hoſt and chalice, ought with great attention & deuotion, inwardly to recollecte himſelfe, and offer vnto God the Father, the ſame ſacrifice of the bodie and bloud of his Sonne. Firſt in acknowledgement of his infinite Maieſty, confeſſing him to be the God & Soueraigne Lord of all thinges, from whom proceedeth euery good thing: & in the memory of that ſacrifice which Chriſt offered vpon the Altar of the Croſſe, for the Redēption of the whole worlde: and alſo in the memory of his moſt holie

Incarnatiõ, Natiuitie, life, death, and Reſurrection, & in thankeſgiuinge for all the benefits general and particuler, which we haue receaued, and eſpecially for the benefit of geuinge vs his only begotten ſonne; and that infinit benefit which Chriſt beſtowed vpon vs, in leauinge himſelfe with vs a perpetuall ſacrifice.

Lett him offer it alſo, vnto the honour and glorie of his diuine Maieſty, prayſinge him for his infinite goodnes, mercy, clemency and all other his perfections. Let him offer it alſo, in ſatisfactiõ for all his ſinnes, for the holy Catholique Church, for the encreaſe, and dilatation thereof, for them that labour for the ſame, in diuerſe partes of the world: for the extirpation of Hereſies, Hereticques and Schiſmatiques, by reducing them into the obedience, &

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lapp of the Church, and for them that labour in this behalfe: for the conſeruation and augmentation of the faithfull in the faith, and for the protection, and defence of them in the ſame, againſt the perſecutions of Heretiques, and all aduerſaries whatſoeuer; for the conſeruation and encreaſe of the iuſt in theire merits, and good workes: for them that helpe their Neighbours, by preaching & adminiſtration of Sacraments: for the Biſhop of Rome, the Paſtor of the vniuerſall Church: for the other Prelates, and all them that haue the cure of ſoules, that they may haue due care and ſolicitude for the flocke committed to their charge, & that they may be moſt vigilant therein; For all the Miniſters of the Church that are of any eminent degree, that they may be holy, as God, vnto

whom they miniſter, is holy, for the encreaſe and conſeruation of all Religious Orders, and Religious perſons, that they may perfectly ſerue their Lord, to whom they haue dedicated themſelues, by ſolemne profeſſion.

For the Emperour, King, Princes, and temporall Lordes, Officers, and Gouernours of the Comon-wealth: for Iudges & Miniſters of Iuſtice, that they may cõſerue the Chriſtiã cõmon-wealth in peace, and iuſtice, and defend it from enemies and infidels, and get the victorie of them. For all that are in neceſſitie of bodie or ſoule: for them that be tempted and afflicted: for them that ſuffer perſecutiõ: for widowes, orphans, ſicke perſons, trauaylers, Seafaringe men, priſoners, bondſlaues, poore and neceſſitous perſons, or any neceſſitie whatſoeuer: for our

parents

Parents and Kinsfolke: for our ſpirituall Fathers and brethren: for our benefactors, for them that are committed and commended vnto vs: for them that we haue ſcandalized, or them to whom at any time we haue geuen ill counſaile, & to them that we are temporally or ſpiritually bound and obliged vnto. For the ſoules in purgatory, eſpecially them that we are more bound vnto, and for them that haue no body in particuler to pray for them: and we ſhall beſeech God with great humility and deuotion, that with the eyes of his mercy, he will beholde and reſpect his moſt beloued and obedient Sonne, who is here offered, and with the ſame eyes of mercy behold and reſpect vs his creatures, redeemed with the moſte precious bloud of his only begotten Sonne, and redreſſe

all our neceſſities, and like a good Father, prouide for vs both in ſoule and bodie.

To come to the third parte of the Maſſe, that is to ſay, the holy Communion, when the prieſt receaueth the body and bloud of Chriſt. Vnto this parte we ought to be preſent with no leſſe attention and deuotion, then at the other two partes, conſidering the goodnes of God, who vouchſafed to leaue vs himſelfe for the foode of our ſoules, and we ſhall geue him thankes for ſuch a ſinguler benefit. And although the prieſt only doth Sacramentally, receaue the body and bloud of Chriſt, yet notwithſtandinge he that is preſent at Maſſe, may ſpiritually receaue the ſame, which he ſhall doe by conſideringe the greatnes of this benefit, and by geuinge thankes to God for the ſame, as is afor-

aforeſaid; Alſo by deſiringe, and with feruent prayer, beſeechinge God to worke in our ſoules, thoſe effects for which this Sacrament was inſtituted and ordayned, that is to ſay, that Chriſt may dwell in vs, and we in him, and that wee may be vnited to him, by true & perfecte loue and conformitie to his will, and that by reaſon therof, we dyinge to our ſelues, that is to ſay, to the deſires and appetites of the fleſh, the world and our owne will, and continually endeuouring to fulfill his will which is altogether holy and perfecte, he may liue in vs, and wee in him. Theſe are the three principall thinges which are done in the celebration of the holie Maſſe, and by this manner & methode aforſaid, wee may reape great profit by hearinge of Maſſe, which methode alſo is profitable to prieſts

that celebrate the ſame, who ought to applie them ſelues to greater puritie of ſoule, and to greater attention and deuotion, then thoſe who heare the ſame, becauſe they concurre more immediatly vnto the celebration of theſe high miſteries, and by pronouncing of the words of Chriſt, doe both conſecrate the bloud of Chriſt, and offer it with theire handes in the perſon of Chriſt, & receaue it Sacramẽtally vnder the formes. And that the ſacrifice of the Maſſe may be celebrated with the more reuerence and deuotion, our holy Mother the Church, hath inſtituted certaine ceremonies, moſte holie and full of miſteries, which the preiſte vſeth in the celebration of the Maſſe, aſwell in the garmẽts or veſtmẽts which he putteth on, as in the reſt of the Maſſe by prayers, ſignes, inclinations of the

the body, and reuerences. Moſt of which were vſed anon after the Apoſtles time, as it appeareth by the Maſſe of S. Iames, which is exant in his life, and by the Maſſe of S. Clement the Diſciple, and fellow of S. Peter, which is extant in the eight booke of the conſtitutions of the Apoſtles, and therfore it is very conſonant to reaſon, that a Chriſtian ſhould obſerue and reuerence all thinges, which are done in the Maſſe, yea euen he that vnderſtandeth not what they ſignifie.

And becauſe by that which hath beno alreadie ſaid, it appeareth ſufficiently in what things he that heareth Maſſe ought to occupie himſelfe, we will omit diuerſe other miſteries of the Maſſe, which may be found in other bookes, & only declare theſe that follow.

When we ſee the prieſt veſted

with his hallowed veſtments , may repreſent before the eyes our mind the Sonne of God, cl thed with our humane nature made our prieſt, and our ſacrifi

When the *Confiteor* is a ſayin we will pray vnto God with al o heartes, for the remiſſion of o ſinnes, being ſorrowfull for ther and acknowledging our ſelues be grieuous ſinners, that ſo the be no impedimēt in vs, wherby may not enioy the benefit of the miſteries , which are handled the Altar, and be preſent at the as in the preſence of God, with pure , chearefull and thankefu heart.

When the *Introite* is ſunge, will praiſe God together with if we vnderſtand what is ſunge, conſider how vehement the de res of the Patriarches, Prophe and all the iuſt (which were in t

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orld before the comminge of hriſt) were, for his comminge, nd we will be aſhamed, that we aue ſo little feelinge of that be- efit, which God beſtowed vpon s in the comming of Chriſt, and aue ſcarce remembred to geue im any thankes for the ſame.

At the *Kyrie eleyſon*, we will con- der the lamentations, and ſighes f the holy Fathers *in Limbo*, for e comminge of their Sauiour, ho was to deliuer them, and to anſlate them to his heauenlie lorie.

At *Gloria in excelſis*, we will con- der the ioye & melodious Songs f the Angels, at the Natiuitie of hriſt.

At the prayers or Collects ad- oyning, we will deſire together ith the prieſt, the ſame things he oth, and thoſe thinges we ſtand moſt neede of, as we thinke.

As often as the Prieſt turneth himſelfe vnto vs, ſayinge, *Dominus vobiſcum:* we will anſwere him, *Et cum ſpiritu tuo:* and we wil thinke that he doth admoniſh vs to be preſent at thoſe moſt high miſteries with great attention, and reuerence, whereunto, becauſe no humane diligence is ſufficient, we will deſire the ayde of God.

At the *Epiſtle* we will conſider the predictions of the Prophets, and preaching of S. Iohn the Baptiſt, which went before the comminge of Chriſt.

At thoſe things which are ſung or ſaid after the Epiſtle. We will conſider the life and conuerſation of Chriſt in this world, and his choſinge of the Apoſtles, for the preaching of the Goſpell.

The *Goſpel* muſt be heard with great attention, & therfore when that is read, all ariſe vpp: and at the

the reading thereof we may conſider, how the Goſpell, that is to ſay, the meſſage or Tydinges of our Redemption, of the faith of Chriſt, of his death and Reſurrection was preached thorough the whole world.

The Apoſtles *Creed* we will ſay together with the prieſt, & we will profeſſe all the miſteries of our faith, which are contained therin.

At the *Offertorie*, we will conſider how Chriſt, aſſoone as he was conceaued, offered himſelfe to doe the wil of God the Father, which was that he ſhould die for the redemption of the world, and how aſſoone almoſt as he was borne, he would be preſented by his moſt holie Mother in the Temple; how alſo before his paſſion, in his prayer he made in the garden, he offered himſelfe to God the Father, and withall we will offer

offer our ſelues to God, for his perpetuall ſeruants, to ſerue and obey him in all things.

When the Prieſt ſaith (*Orate fratres*) we will pray to God hartily for him, that he may worthily celebrate thoſe diuine myſteries.

At the Secrets of the Maſſe, that is to ſay, when the prieſt ſtandeth ſilent before the conſecration, we will beſeeche God together with him, to grant vs thoſe thinges which he then asketh for vs, and to make vs partakers of that ſacrifice which is there to be offered for vs.

At the *Preface*, we will conſider that the prieſt ſtirreth vs vp vnto the conſideration of thoſe high miſteries, and of the diuine Maieſtie & greatnes with which they are to be handled, which the Angels doe praiſe, the Dominations doe adore, the Poteſtats and pillers

lers of heauen doe tremble at.

Sanctus being ſaid, & the prieſt beginning the Canon, we may occupy our ſelues in offering the ſacrifice in that manner as is before ſaide.

When the Hoſt is eleuated, we will adore him, which is there ſhewed vnto vs, that is to ſay, Chriſt our Redeemer, and we will exerciſe our ſelues in a feelinge perſuaſion of his preſence, and yelding him thankes & reuerent adoration, accordingly as is aboue declared.

Then we will goe forwards, in offring the ſacrifice vntill the cõmunion, exerciſinge our ſelues in thoſe thinges which are aboue ſaid: and in the end of the Maſſe we will geue thankes to God, that he hath vouchſafed vs to be preſent at the celebration of ſuch noble and high miſteries, and beſeech

ſeech him, that by the vertue ther-
of, he will preſerue vs from all of-
fence of his diuine Maieſtie.

Before Sacramentall Confeſsion.

THE 79. EXERCISE.

HE that hydeth his ſinnes, ſhal
not be directed. But he that
confeſſeth them, ſhall obtaine
mercie. *Prou.* 28. *v.* 13.

I ſaid I will confeſſe vnto our
Lord, my iniquitie againſt me, &
thou ô Lord haſt remitted the
wickednes of my Sinne. *Pſal.* 31. *v.* 5.

If wee will confeſſe our Sinnes,
God is faithfull and iuſt to for-
geue vs our ſinnes, and cleanſe
vs from all our iniquitie. 1. *Ioh.*
1. *v.* 9.

The Conſideration.

After the examination of our
conſcience, and our ſinnes wher-
by

by wee haue offended God ſince our laſt cõfeſſion, being diligentlie waighed, we will conſider who God is, againſt whom we haue ſinned, and who we are who haue dared to offend our Lord and Creatour: and we wil be ſorie from our heart for all our ſinnes in generall, and euery one in particuler, which we haue cõmitted againſt his diuine Maieſtie, becauſe we haue offended God, whome we ſhoulde loue and feare aboue all thinges.

The Thankeſgiuing.

We will yelde thankes to God, that he hath tollerated and expected vs being in ſo great ſinnes, and put into our minde; to doe penance for them.

The Confuſion.

We will be aſhamed for our ingratitude and audacioufnes, that we dared to offend him whom we ought

ought to loue and feare aboue a
thinges.

The Petition.

We wil beſeech God, to forgeu
vs all our ſinnes, and geue vs gra
ce to confeſſe them, with true ſo
row, and firme purpoſe, not tore
turne to them againe.

The Oblation.

Wee will offer vnto God, t
death and paſſion of Chriſt, in ſ
tisfaction for all our ſinnes. A
we will alſo offer our ſelues, vn
the perfect amendement and ſ
tisfactiō of them, by the helpe
his holy grace.

Before the holy Communion.

THE 80. EXERCISE.

LEt a man examine himſelf
before he eate of that brea
and drinke of that cupp, for
th

hat eateth and drinketh vnwor-
ily, eateth and drinketh iudge-
ent to himſelfe, not diſcerninge
e body of our Lord, that is to
y, not iudging it to be the bodie
our Lord. 1. Cor. 11. v. 28.

My fleſh is truly meate, and
y bloud truely drinke, he that
teth my fleſh, and drinketh my
oud, abideth in mee & I in him.
b. 6. v. 57.

The Conſideration.

Wee will conſider, who that
ord is that we are to receaue, &
ho wee are, that is to ſay, the
ight and ſublimitie of the Ma-
ſtie of God, and our owne baſe
lenes in compariſon of him.
oreouer we will conſider why he
meth vnto vs, that is to ſay, to
ue vs his grace, and how full of
ue, and with what great deſire,
commeth to communicate his
fts vnto vs.

The

The Thankesgiuing.

We will geue thankes to God that he vouchsafed to leaue himselfe with vs in this most holy Sacrament.

The Confusion.

We will be ashamed, considering our vnworthines and vilenes of soule, which so longe as is in mortall sinne, is an habitation of diuels.

The Petition.

We will beseech God, to stirre vpp in our soules an inward deuotion vnto this most holy Sacrament, whereby we may dispose & prepare our selues, to receaue it worthily as we ought.

The Oblation.

We will offer our heart to God that he may by this most holy Sacrament, vnite it vnto him, and to transforme it into him, and that it desire nothinge, seeke no thing

hinge couet nothinge, but him lone.

After the holy Communion.

THE 81. EXERCISE.

THis is the bread which came downe from heauen, he that ateth me, he ſhall liue for mee. *Ioh. 6. v. 59.*

The Conſideration.

We will conſider that he whom e haue receaued, is Chriſt our Redeemer, who is as truely in vs, s he ſitteth at the right hand of God the Father, in heauen.

The Thankeſgiuing.

We will yelde thankes to God, for that ſinguler fauour which he ath vouchſafed vs, and wee will nuite al the Angels and Sainctes, nd al creatures, to celebrate with s the diuine praiſes of God, and o helpe to vs geue thankes vnto God,

God for ſo great a benefit.

The Confuſion.

Wee will be aſhamed, and pro
ſtrate our ſelues at the feete
God, and lyinge proſtrate befo
his Maieſtie, we will acknowled
and confeſſe our vilenes, and ho
vnworthy we are of this benefit

The Petition.

We will beſeech God, to wor
in vs thoſe admirable effects, f
which he inſtituted this moſt h
lie Sacrament: and layinge ope
vnto him all the infirmities an
neceſſities of our ſoule, we will b
ſeech him, as a moſt skillfull an
potent Phiſition, to cure them
and as a moſt louing Father, an
moſte liberall Kinge, to redre
them.

The Oblation.

We will offer to God our ſoule
for his perpetuall habitation, b
ſeechinge him that he will ne

er depart from thence. And for ſmuch as he pleaſeth to haue our ules for his habitation, we will eſeech him, that he will alwayes habit the ſame.

Concerning the Canonicall howers.

The aduerſary of our ſaluation, though at all times he lyeth in ayte to impugne vs, yet chiefly doth it in the time of prayer, nd eſpecially in ſayinge or ſinging the Canonicall howers, that may robbe vs of the attention nd deuotion thereof, making vs huddle or mumble them vpp aſtily, becauſe it is a daiely exerſe, which we are bound by obliation not to omit. For as he that yes his howers with due attenon and deuotion, doth merit uch: ſo he that ſayeth thē with diſtracted minde doth much demerit thereby. He that readeth nly with his mouth and lippes,

and

and with his heart wandreth in th
ſtreates (as S. Bernard doth teſti
fie) maketh a very vnequall diui
ſion, becauſe he geueth the leaue
to God, and the fruite to the Di
uell. A marchant that ſuffereth
loſſe in his chiefeſt marchandiſe
what elſe can he hope but extrem
pouerty? ſo a mã who in his diuin
office, or Canonical howers (when
he might gaine very much) ſo be
haueth himſelfe, that he doth not
only not gaine, but looſe all th
merit therof, and offend God, for
want of due reuerence and deuo
tion, his ſpirit cãnot be but poor
and wretched. Wherefore that we
fayle not in this behalfe, we haue
thought good in this Manuall, to
ſett downe certaine briefe Exerci
ſes, wherein we may occupie our
ſelues in the time of the Canoni
call howers, whether we ſay them,
or heare them only, to euery of
which

which Canonicall hower, we will aſſigne, one conſideration of the Paſſion of our Lord, one benefit for which we may geue thankes to God, one vertue, that we may aske, with a confuſion belonging thereunto, and an oblation, as hitherto in this Manuall wee haue done.

When we heare the Howers.

THE 82. EXERCISE.

THe voice of my beloued ſoũdinge. *Cantic. 5. v. 2.*

I reioyced in thoſe things which are ſaid vnto mee, we will go into the houſe of our Lord. *Pſal. 121. v. 1.*

The voyce of exultation and ſaluation, in the Tabernacles of the iuſt. *Pſal. 117. v. 15.*

The Conſideration.

We will conſider that God cal-

leth vs to praiſe him, not for any profit of his, for he ſtandeth not in need of our praiſes and ſeruice, but that by prayſing him, we may enriche our ſoules.

The Thankeſgiuing.

We will geue thankes to God, that he vouchſafeth to be prayſed of vs, and that here on earth we ſhould exerciſe the office of Angells.

The Confuſion.

We will be aſhamed, knowinge our ſelues to be ſo vnworthy of ſo high an office, whereunto the Angels are not ſufficient, and eſpecially conſideringe we hauinge ſo often offended him with our ſacrilegious mouth, and haue defiled our lipps with impure ſpeeches.

The Petition.

Wee will beſeech God, to geue vs affection deuotion and purity of

of hearte, that we may worthilie ſtande before his diuine Maieſtie, and ſinge forth the praiſes of him.

The Oblation.

We will offer to God, our will and deſire, to praiſe him purely from our heart, and we will deſire to haue the puritie of Angels, and the feruour of the Seraphins, that we might be able more perfectly to praiſe him.

At Mattins.

THE 83. EXERCISE.

WAtch and pray, that ye fal not into temptation. *Mat.* 26. *v.* 41.

Iudas when he had gotten a band of men, and Miniſters of the Biſhops, and Phariſees, he came with lanternes, and torches, and weapons. *Ioh.* 18. *v.* 3.

The band and ſouldiers and the Tribune, and the Miniſters of the Iewes apprehended Ieſus, & boũd him, and brought him firſt to Annas, and he ſent him bounde to Cayphas the high Prieſt. *Ioh. 18. v. 12.*

The Conſideration.

Wee will conſider, how Chriſt our Redeemer wẽt forth the night before his paſſion, into the garden of Gethſemani, where he prayed to his Father three times, and being in an Agonie, ſweat bloud. Moreouer, how Iudas came thither with armed ſouldiers to take Ieſus: whom they carryed bound, to Annas and from Annas to Cayphas, where he ſuffred many thinges.

The Thankeſgiuing.

We will geue thankes to God, for all thoſe thinges he ſuffered that night, and for the benefit of our

our creation, whereby he gaue vs our firſt exiſtence or being, out of that darkenes, & moſt deepe bottomles pit of our nullitie or nothinge, and created vs vnto his owne ſimilitude and likenes.

The Confuſion.

We will be aſhamed, conſidering that our ſinnes were the cauſe of the paſſion of Chriſt, and that we leauinge light, that is to ſay, God, haue loued darkenes more then light, and haue made our ſelues the ſeruãts of the Prince of darkenes, that is to ſay, of the Diuell.

The Petition.

Wee will beſeech God, to encreaſe in vs the virtue of faith, by which we beinge deliuered from the darknes of errours, the light of the true knowledge of God is geuen vnto vs; which is as it were a light for vs, in the darkenes of

this life, where we cannot clearly ſee him.

The Oblation.

We will offer to God, this hower which we now ſay, vniting our praiſes, with thoſe with which the Angels and Saincts doe honour him in heauen.

At Laudes.

THE 84. EXERCISE.

THe mē which helde Ieſus derided him, and beate him, & blinfolding him, did buffett him on the face, and asked him ſaying. Arede, or prophecie vnto vs, who is it that ſtroke thee. *Luc. 22. v. 63.*

The Conſideration.

We will conſider thoſe things which Chriſt ſuffered of the ſouldiers, when they kept him in bandes,

des, gaue him no reſt, but loaded him with innumerable ſcoffes & reuilinges, buffetinge him with their fiſts, ſpittinge vpon his moſt holy face, and inſulting ouer him with a thouſande kindes of contumelious and reproachful vſage, whom the Angels proſtrate vpon the earth, doe adore.

The Thankeſgiuing

We will geue thankes to God, for thoſe thinges which he ſuffered for vs of theſe moſt vile Caytifes & for the benefit of our conſeruation, whereby after he had created vs, he conſerued vs in that being and life, which he had firſt geuen vs, protecting vs, and geuing vs moſt liberally all thinges neceſſary vnto the ſuſtentation of our life, euen vnto this hower.

The Confuſion.

We will be aſhamed that we, as much as lay in vs, haue derided

and mocked Chriſt, by ſinninge and offendinge him, abuſinge our life, which he geueth vs, & maintayneth, vnto the offence of his diuine Maieſtie.

The Petition.

Wee will beſeech God, to encreaſe in vs the vertue of hope, whereby we beinge ſtrengthened and animated, may imploy the reſidue of our life which remayneth, in this place of baniſhment or exile, in the ſeruice of him, vntill we arriue vnto the morninge, and Mattins of eternal happines, where we ſhall alwayes haue the fruition of him.

The Oblation.

The oblation ſhalbe the ſame, which was in the precedent or former exerciſe.

At Prime.

THE 85. EXERCISE.

AND the morning being come, all the chiefe of the prieſtes and ſeniors of the people, conſulted againſt Ieſus, that they might put him to death: & they brought him bound and delivered him to Pontius Pilate the Preſident. *Mat.* 27. *v.* 5.

The Conſideration.

We will conſider, that earlie in the morninge, the chiefe of the prieſts and ſeniors of the people, ſatt in Councell againſt Ieſus, & determined to put him to death, & therefore they committed him into the hands of Pilate the Preſident, who when he found in him no cauſe worthie of death, he ſent him to Herode: who when he had made a laughinge ſtocke of him,

he ſent him backe to Pilate, clothed in a white garment, to be laughed at for a foole.

The Thankeſgiuing.

We will geue thankes to God, for all thinges he ſuffered in this miſterie for our ſake, and for the benefit of his moſt holy Incarnation, whereby he being made man and borne into the worlde, did ſhine to the world like the Sunne, and by his example & doctrine, illuminated our darkenes.

The Confuſion.

We will be aſhamed, conſidering that our ſinnes haue bene the cauſe of the paſſion of Chriſt, and that when the Sunne of righteouſnes Chriſt, came to illuminate them, that ſat in darknes, and in the ſhadow of death, we tooke no care nor paines to follow this light.

The Petition.

We will beſeech God, to geue vs grace to loue him, and our neighbour for his ſake, that we may be the true children of the day or light, that is to ſay of God, who is loue and charitie, which loue compelled him to come into this world.

The Oblation.

The Oblation ſhalbe the ſame which was at Mattins.

At the Third houre.

THE 86. EXERCISE.

AND then Pilate tooke Ieſus, and whipped him, and the ſouldiers makinge a wrethe, or crowne of thornes, put it vppon his headd, and clothed him in a purple garment, & came to him & ſaid: Hayle Kinge of the Iewes:

to doe, what lyeth in vs, to frustrate & make voide his Redemption.

The Petition.

We will beseech God, to geue vs most profound humilitie, that as he in his passion was contemned, vilified and despised, in so much that they preferred Barrabas a notorious theefe, before him: so we may desire frō our hart to be contemned, and louingly to embrace all manner of contempt and vilification for his sake.

The Oblation.

The Oblation shalbe, the same which was at Mattins.

At the Sixt houre.

THE 87. EXERCISE.

THen Pilate deliuered ouer Iesus to the Iewes, to be crucified,

fied, and they tooke him and ledd him out of the cittie, & carrying his Croſſe him ſelfe, went vnto that place which is called Caluarie, where they crucified him, and other two, of each ſide one, and Ieſus in the middeſt. *Ioh.* 19. *v.* 16.

The Conſideration.

We will conſider how when Pilate went about to appeaſe the Iewes, and feared leaſt he ſhould incurre the indignation of Ceſar, wherewith the Iewes threatned him: waſhinge his handes before the people in token of his innocency therin, pronounced ſentenceagainſt Chriſt, that he ſhould be crucified, and how this ſentence being geuen, they carryed him forth loadē with the heauy Croſſe on his backe, vnto the Moũt Caluarie, and there crucified him in the middeſt betwene two theeues.

The Thankeſgiuing.

We will geue thankes to God, for theſe bitter & ſharpe puniſhments he ſuffred for our ſakes, & for the benefit of making vs Chriſtians, & members of his Church, where by the Sacraments & good workes, we are made partakers of the merits of his paſſion.

The Confuſion.

We will be aſhamed, conſideringe that our ſinnes crucified Chriſt, and that notwithſtanding we are Chriſtians, we haue liued as if we were Turkes, forgetting altogether, that which our Chriſtian faith teacheth vs, and which we haue promiſed in baptiſme to performe.

The Petition.

We will beſeech God, to geue vs perfect chaſtity, whereby wee may crucifie our fleſh, with all the deſires & concupiſcences therof,

that

that we may ſay with the Apoſtle, we are crucified vnto Chriſt.

The Oblation.

The Oblation is the ſame which was at Mattins.

At the Ninth houre.

THE 88. EXERCISE.

AND frō the ſixt howre there was darkenes vppon all the earth, vntill the ninth howre, and about the ninth howre Ieſus cried out with a loud voice ſaying. *Heli, Heli, Lamazabathani*, that is to ſay, My God, my God, why haſt thou forſaken me? *Mat* 27. *v.* 45.

And Ieſus cryinge out againe with a loude voyce ſaid. Father, into thy handes I commende my ſpirit, and by & by ſaid. It is conſummated, and ſo bowing downe his head, he yelded vp his ſpirit.

Luc.

Luc. 23. v. 46.

The Conſideration.

We will conſider the myſteries which were acted vpon the Croſſe, and thoſe things which Chriſt ſaid, and ſuffred theron, vntill he gaue vp his Ghoſt.

The Thankeſgiuing.

We will geue thankes to God, for his moſt bitter death that he did vndergoe for our ſake, & for that moſt ſinguler benefit of deliuering vs from the eternall death of hell, which we haue oftentimes through our ſinnes, againſt his diuine Maieſtie deſerued, but he hath mercifully expected vs, and called vs vnto penance.

The Confuſion.

We will be aſhamed, that our ſinnes ſhould be the cauſe why life it ſelfe ſhould die, and that we haue oftentimes killed him in our ſoule by comitting mortall ſinne.

The

The Petition.

We will beſeech God, to geue vs perfect obedience, whereby we being altogether dead to our own will, the will of God may liue & raigne in vs, foraſmuch as he died out of obediẽce to his Fathers wil.

The Oblation.

The Oblatiõ is the ſame which is at Mattins.

At Euenſong.

THE 89. EXERCISE.

THe Iewes therefore, becauſe it was the Paraſceue or Eue of the Paſcha, that the bodies might not remaine on the Croſſe (for it was, that yeare, the great Sabaoth) they deſired Pilate, their leggs might be broken, and taken away. Then the Souldiers came and broke the leggs of the firſt, and of the other which was crucified with him, but when they came

came to Ieſus & ſaw he was dead, they did not breake his leggs, but one of the Souldiers opened his ſide, with a ſpeare, and by and by there guſhed out water & bloud. And when the Euening was come, there came a certaine rich man of Arimathia called Ioſeph, who was alſo a diſciple. This mā came to Pilate, and begged the body of Ieſus. Then Pilate commanded it ſhould be geuen vnto him.

The Conſideration.

We will conſider thoſe myſteries, which were done after the expiration of Chriſt, vppon the Croſſe: that is to ſay, how they tooke him downe from the Croſſe. We will conſider alſo the waſhinge of feete, and inſtitution of the moſt holy Sacrament of the Euchariſt, which were done about the Euening time.

The Thankeſgiuing.

We will geue thankes to God, for the benefit of his holy inſpirations, wherewith he doth continually viſite vs, ſtirringe vs vp and callinge vs before the ſetting of the Sunne, that we may perfectly conuerte our ſelues vnto him whileſt it is day, and endeauour to enrich our ſoules with the treaſure of vertues.

The Confuſion.

Wee will be aſhamed, that wee haue bene ſo often deafe vnto the inſpirations of God, and haue diſſembled them, & haue rather followed the ſuggeſtions of the enemie, and the ſenſuall appetites & luſts of our fleſh.

The Petition.

We wil beg of God, true pouertie of ſpirit, that foraſmuch as all the cõmodities of this preſent life are vaine and tranſitorie, we may fixe

fixe and ſettle our heart not on them, but in God alone, who is alwayes permanent, and the incomparable treaſure of ſuch ſoules as loue him.

The Oblation.

The Oblation ſhalbe the ſame which is at Mattins.

At Compline.

THE 90. EXERCISE.

THey tooke the body of Ieſus & wrapped it in Sindon with ſweet ointments as the manner of the Iewes is to burie. And there was in the place where he was crucified a garden, and in the garden a new Sepulchre wherin none had bene buryed before. And therein by reaſon it was the Paraſceue of the Iewes, they laide Ieſus, becauſe it was nigh at hande.

The Conſideration.

Wee will conſider, how Chriſt

was

was committed to his ſepulture, the ſolitarines of his Mother, & the Apoſtles, and with what lamentation, they and thoſe holie women, which followed him in his life time, bewayled him.

The Thankeſgiuing.

We will yelde thankes to God, for the particuler benefits, which we find we haue, and doe daily receaue from him, beſides thoſe generall benefits which are common to all.

The Confuſion.

Wee will be aſhamed, that we haue bene ſo vnmindfull of theſe benefits, and ſo vngrateful to God our benefactor.

The Petition.

We will beſeech God, to geue vs perſeuerance in good workes, & in his grace that we may finiſh our liues in his ſeruice as we haue now finiſhed the day, and afterwards

wards haue the fruition of him in his eternall glory.

The Oblation.

The Oblatiõ is the ſame which is at Mattins.

This ſame methode or ordre may be obſerued in ſaying the office of our bleſſed Ladie, that is to ſay, that we take for euery hower, one of the ioyes to be cõſidered, a benefit for which we may geue thankes, where alſo we may be aſhamed of our ingratitude for the ſame benefit, & ſome one particuler vertue, which we may deſire of God, by the interceſſion of his moſt holie Mother: and finally we wil offer the ſaying of that houre, vnto the honour of his diuine Maieſtie, and the glory of his moſt bleſſed Mother, Amen.

Prayſe be to God, and to the glorious Virgin Marie.

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ELegans & deuotus libellus exercitiorum ſpiritualium, quæ ad ſingulas per diem occurrentes occaſiones ſunt adaptata, per egregium pietatis Magiſtrum D. Andræam de Capillia ſacræ Ordinis Carthuſianorum Monachum, fideliter in Anglum idioma tranſlatum per virum nobilem & claræ familiæ, meretur lucem multiplicata impreſſione conſpicere ad bonum ſolatium Catholicorum Anglorum. Datũ Cameraci. 1625. 20. Septemb.

F. *Leander de S. Martino Sacræ Theol. Doctor: & Monachus Ordinis S. Benedicti congreg. Angliæ.*